

# THE Indiana Jewish Post

## and Opinion

"If You Let The People Know, They Can Act In"

SHALOM . . . TODAY IS FRIDAY, FEBRUARY 9, 1973

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## Comparative Judaism Course Is Offered

Comparative Judaism will be among the eight courses offered in a six-week series by the Institute of Jewish Studies, opening on Feb. 20 at the Jewish Community Center, 6701 Hoover Road.

The course will comprise a description of the four major branches of modern Judaism, their historical development, and their place in today's community. Instructors will include Rabbis Julian Cook, Akiva Gerstein, Ronald Gray and Sidney Steiman. On Feb. 20 and 27, Rabbi Gray will discuss "Orthodoxy." The "Reform Movement" will be reviewed by Rabbi Cook on March 6 and Rabbi Gerstein on March 13. Rabbi Steiman will cover "Conservatism and Reconstructionism" on March 20 and 27.

Registration fees for the series are \$5 for individuals, \$8 for families, and \$2 special student rate. Classes will begin at 8 and 9:10 p.m., lasting 50 minutes each, with a short coffee-break set between the sessions.

Additional courses to be offered in the six-week series are: "Survey of Great Jewish Books", "Elementary Hebrew and Yiddish", "Israel", "American Jewish Community History", "Survey of the Torah", and "Hassidism and Mysticism." Registration may be completed through the registration form in the brochure sent out to the entire community, or directly at the Jewish Community Center.

Because of widespread interest in Yiddish two classes will be offered at 8 and at 9:10 p.m.

## Actors, Singers Needed For Israel Anniversary

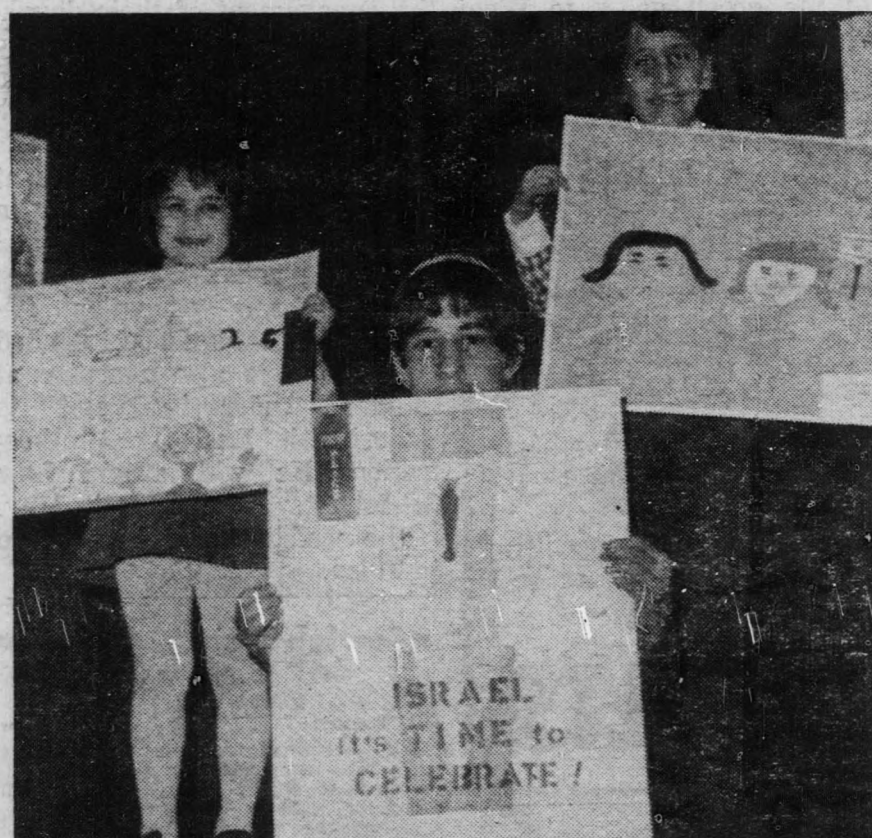
Jewish teen-agers have been invited to audition for acting or singing roles in the play to be produced this spring in celebration of Israel's 25th anniversary for the local youth audience. The tryouts will be held at 7:30 p.m. Feb. 13, in the auditorium of Congregation Beth-El Zedeck.

Mrs. James Treacy, who has

been retained by the Israel 25th Anniversary Coordinating Committee to direct the play, will also conduct the casting. Cantor Robert Zalkin of Congregation Beth-El Zedeck will direct the chorus and select the music for the play.

All teen-agers, regardless of previous theatrical experience,

(Continued on Page 4)



## Prize Winners

First-prize winners in the recent poster contest on the theme of Israel's 25th anniversary hold their winning entries. From left to right, Debbie Feiwell, Daniel Epstein and Mindy Bailie. The contest, which attracted several hundred contestants, was sponsored by the local Israel 25th Anniversary Co-ordinating Committee. The posters will be professionally printed and used to publicize other local events commemorating Israel's silver anniversary.

## JWF Sets March 5 Date For Ending Fund Drive

The leadership of the Jewish Welfare Federation campaign has set a goal to complete the current drive by March 5.

That coincides with the date of a national report meeting in New York City, in conjunction with a visit to the U.S. by Israel's Prime Minister Golda Meir.

Mrs. Meir will be honored at a state dinner in the White House March 1, two days before her 75th birthday anniversary.

The status of many campaigns of major cities around the country, including Indian-

apolis, will be announced at the New York Hilton.

A special reception for local campaign leaders is planned by the United Jewish Appeal.

Officials said Mrs. Meir's visit to the U.S. and the great affection the world Jewish community holds for her are designed to counteract the sometimes cool reception she received on her latest visit to Europe.

UJA general chairman Paul Zuckerman said the American Jewish community will pay tribute to Mrs. Meir, whom he

described as "the woman of our time."

In response to the invitation, Mrs. Meir said, "the fact we are here, that we are building, that we are alive, that we can fight for Jewish immigration and there is a place for them to come . . . all this happens because you and we have realized the responsibilities that we carry in this generation."

On the local level, the campaign leadership announced two special events for next week.

A special committee will meet at the JWF office next Tuesday, Feb. 13, to study how best to enlist the aid of non-givers. It was pointed out a "substantial" number of Jewish community members are non-contributors.

The group will explore ways and means to enlist the aid of the non-affiliated and others who do not participate in the annual drive.

Those expected to attend include Charles Efroymson Jr., Joe and Bob Careskey, Max Nelson, Hyman Calderon, Arthur Sacks, Theodore Sapper, and Morris Silverman.

On Wednesday, Feb. 14, a brunch will be held at Hooverwood for staff members of JWF agencies, to enlist their support in the campaign.



## Bouquet of Week

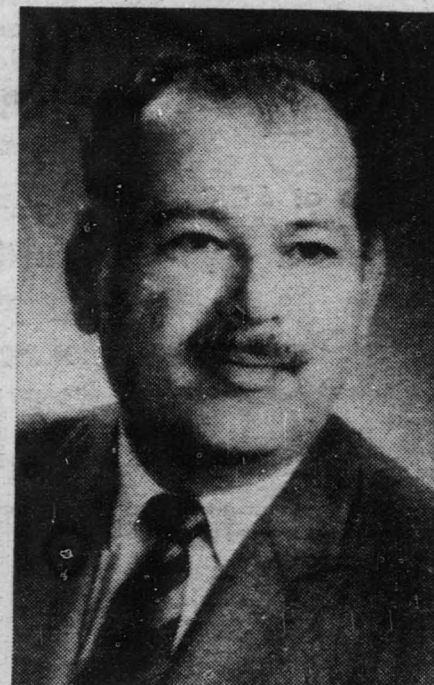
Memo To Marer Flower Shop  
1622 North Meridian Street  
Send This Week's Bouquet To

RABBI MURRAY SALTZMAN

Our bouquet this week goes to Rabbi Murray Saltzman for his continuing efforts and accomplishments in the Indianapolis community. Rabbi Saltzman was recently elected president of the Indiana Inter-religious Commission on Human Equality at its annual meeting on Thursday, February 2, 1973. The commission is a tri-faith organization working toward the advancement of human dignity and equality for all faiths, races and religions.

Rabbi Saltzman has been the spiritual leader of the Indianapolis Hebrew Congregation since August, 1967. Under his leadership many new policies and programs have been adopted at the Indianapolis Hebrew Congregation. He has organized havurah groups where young couples meet regularly to study different aspects of Judaism. For this innovative development of havurah groups at IHC, Rabbi Saltzman was awarded a bouquet of the week in August of 1972.

Rabbi Saltzman attended Syracuse University and the University of Cincinnati, where he received his Bachelor's Degree. Rabbi Saltzman was or-



RABBI SALTZMAN

ained at the Hebrew Union College, Jewish Institute of Religion in 1956, where he also received his Master's Degree. He has served congregations in New York, Maryland and Wisconsin.

He is a participant in a weekly television program "Focus on Faith" and was a member of the Executive Committee of Faith For A City.

Presently he is a member of the WIFE Community Advisory Board and the Greater Indianapolis Progress Committee: Jewish Chaplain of the Indiana University Medical Center; and a member of the Commission on Synagogue Administration of the Union of American Hebrew Congregations. He is also a

(Continued on Back Page)

## Hebrew Credit Union Holds Annual Meeting

The annual meeting for the shareholders of the Indianapolis Hebrew Credit Union was held on Sunday, Feb. 4, at Indianapolis Hebrew Congregation. An annual progress report was given and an election of officers was held.

The festivities for the evening included a social hour with dinner following and concluded with dancing to the music of George Nikaloff and his band. Mr. Irving Hamer was general chairman of this event assisted by Louis Schabler.

## Rabbi To Lecture At Anderson College

Rabbi Albert A. Goldman of the Isaac M. Wise Temple in Cincinnati, Ohio, will represent the Jewish Chautauqua Society as lecturer at Anderson College in Anderson, Ind., on Feb. 13. The rabbi will lecture in an assembly at 10 a.m. at the Park Place Church of God on the subject "Jewish-Arab Relationships."

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### 3 Organizations Plan Israel Birthday Event

By GILBERT J. RATZMAN

Traditional candlelighting ceremony will be highlighted as part of the combined dinner being given under the sponsorship of the Jewish National Fund, Zionist Organization of America and Mizrahi Women, as part of the coordinated efforts of the Jewish organizations celebrating the 25th Anniversary of the State of Israel, was announced by Shoolem Ettinger, general chairman of

the event.

The theme for the dinner and program is "Then, Now and Future!" As a special tribute, the traditional JNF candlelighting ceremony will be held for the first time in over four years.

Briefly, the ceremony will feature a tribute to honor deceased loved ones, or to honor a friend, relative or sickness recovery and donations are being accepted for this ceremony in the amount of \$50 and up. The dollars raised will aid in the JNF activities here in Indianapolis. A donation of \$100 will allow the inscription in the "Golden Book," a permanent and on-going memorial. Please call the numbers listed below to honor or memorialize. Included in the program will

be a brief message of greeting from a representative of the Israeli Consulate as well as an enjoyable musical program. Donald Leffel and Mrs. Bess Simon will present various musical selections. A fun evening is being planned including a kosher dinner. No solicitations will be made. The Indianapolis JNF Council, made up of representatives of JNF, Hadassah, ZOA, Mizrahi Women, B'nai B'rith Women, B'nai B'rith Men and the Council of Jewish Women, has announced reservations are being taken at the nominal cost of \$6 per person and the dinner will start at 6 p.m. on Sunday, March 4, 1973 at B'nai Torah Synagogue. Please call for your reservation at 251-5766 or 255-7118.

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FEB. 18-25



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### Teen Scene

## Temple Teens Hold Subregional Hagigah

From Jan. 26 until Jan. 28, Temple Teeners from Indianapolis participated in a Subregional Hagigah in West Lafayette. A Hagigah is a festival or gathering devoted to the arts. Mitch Tuchman, Randy Selig, Cindy Romer, Scott Stone, Judy Wolf, Lisa Goldbach, Mel Mordoh, Pam Goldwasser, Debbie Malbin, Jeff Abrams, Doug Druker, Rhonda Schuff, Danny Selig, Howard Goldwasser, and Tom Herman were the people from Indianapolis who went. The activities included Sabbath services, and Jewish identity games. On Saturday the participants split into three groups, Israelis, Marranos, and immigrants for dahlia competition. Each group made up its own cheer, banner, English song, modern dance, Hebrew song, and Israeli dance. There will be another Hagigah later this month in which Indianapolis will participate.

On Jan. 27 Deb Ette held its Rush Tea. The pledges chosen at the Tea are: Andrea Emold, Diane Feldman, Suzy Fivel, Caryn Frish, Julie Goldberg, Cherie Liebschutz, Lisa Londe, Debbie Mallah, Stacie Mauer, Ellen Tuchman, Janice Victor, Marlene Weiner, Anne Wolf, Janet Wolf, and Brenda Zagarensky. Deb Ette also reorganized its leadership to include many new offices as well as the familiar old ones. The new offices are: philanthropic chairman, fund-raising chairman, historian, Intellectual understanding chairman, and song leader.

Last Shabbos Lucy Friedland and Esther Bronicki celebrated their birthdays. The celebration lasted through both Friday night and Saturday. On Friday night they hosted an Oneg Shabbat at the home of Sandy and Rickel Zeckel. On the following day, the celebration continued with the group going to B'nai Torah services, a study session, and a luncheon. Though the

information is allegedly secret, reports have it that Lucy turned sixteen and Esther, seventeen.

The Hi School Basketball league found at the Jewish Community Center on Monday nights is quickly coming to the close of its first session. (There will be two before the end of the season.) As of mid January, Swank and U.S.Y. held the top honors with A.Z.A. 246-N.C.S.Y. bringing up the rear. The team's records, according to rank, are: Swank (5-1), U.S.Y. (5-1), J.C.C. Independents (4-2), A.Z.A. 520 (4-2), P.O.K. I (2-4), P.O.K. II (1-5), and A.Z.A. 246-N.C.S.Y. (0-6). The players on the teams, everyone of them, could use support and some rooting for their side so try and make an attempt to attend some Monday night at the J.C.C.

**Teen of the Week** — This week, the honor of the Teen of the Week goes to a fine young girl, Judy Wolf of Temple Teens.

### Miss Gale Sanford Engaged To Marry



MISS SANFORD

Mr. and Mrs. Raymond Sanford of Tulsa, Okla., announce the engagement of their daughter, Gale Lynn to Mr. Ricky Steven Passo, son of Mr. and Mrs. Al Passo, 7131 Mohawk Lane, Indianapolis.

The bride-to-be is a senior at Indiana University, majoring in Near Eastern Languages and Literature and will be teaching adult Hebrew education following graduation. The intended bridegroom is also a senior at Indiana University and is majoring in Business Administration. He will attend Law School after graduation in May. The wedding will take place in Tulsa.

### Jewish Post and Opinion

611 N. Park Ave.,  
634-1307

**Editor**  
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## So What's New?

## Speaking On The Social Side

By PHYLLIS STEINBERG  
Call 846-6404  
Write 9105 Spring Mill Road  
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When City of Hope women get together once a month on



a Sunday evening there is always plenty of activity going on wherever they meet. On a recent Sunday evening members were invited to a

ways there lending their home, hearts, hands and their talents to many charitable causes. Shades of blue and green gaily decorated the buffet table at the Rolsky home as members enjoyed a Chili supper with a "make your own salad bar" and homemade desserts made by those gourmet City of Hope bakers. New member, Mrs. L.F. Weiss, was welcomed into the group. Others enjoying the delightful evening were Blanche and Irving Lebowitz, Marian and Archie Aronstam, Margarette and Aaron Goldman, Mary and Jack Kaseff, Gertrude and Manuel Kaseff, Fanny and Oscar Tobias, Judy and Nate Rice, Jennie and Al Samberg, Ann and Irving Birnbaum, Rose Steinberg and Zena and Joe

Tabak. The next event on tap for City of Hope members is a wine tasting party at the Willows Clubhouse on February 18th. For more information call Blanche Lebowitz at 293-3237.

\* \* \*

A lively discussion on the subject of "Comparisons in Cultural Values Between the United States and Japan" recently took place at the home of Judy and Justin Libby as young couples of Ha'Ima Hadassah met at their monthly Sunday evening discussion group. Dr. Namura Nakati was the featured speaker. Dr. Nakati is a native of Japan and is presently doing research in Dentistry at the Indiana University Medical Center. Among those attending the interesting and informative evening were Carol and Jerry Steinfeld, Susann and Peter Cahn, Shoshannah and Meyer Bronicki, Jeannie and Martin Lewis, Sandra and Martin Lipp, Myrna and Leo Fang, Lola and Marvin Herman, Phyllis and Ken Kaplan, Beverly and Phil Bercovitz, Judy and Douglas Popp and Gayle and Arnold Hersch. Next month the group will discuss the pros and cons of abortion. Anyone interested in joining The Ha'Ima discussion group may contact Judy Libby at 251-6438.

\* \* \*

The Avondale Dinner Playhouse continues to be the focal point of many organizations in Indianapolis. Most recently the brotherhood of the Indianapolis Hebrew Congregation assembled at the dinner theater and the popular Global Sportsmens Club also had a fun evening at Avondale. Among the large group viewing the hilarious play, "Don't Drink the Water" as part of the Global Sportsmens Club were Mr. and Mrs. Martin Trust, newcomers to the city from Detroit, Mr. and Mrs. Kenneth Alstadter, Mr. and Mrs. Steven Rosenberg, Mr. and Mrs. Stephen Sicker and Mr. and Mrs. Danny Sacks.

\* \* \*

Recently visiting our city was Rabbi Goldenberg, director of the National Association of Hebrew Day Schools. Rabbi Goldenberg, whose office is in New York, was recently attending a conference in Detroit and Mr. Edwin Epstein, director of the Hebrew Academy of Indianapolis, also attended the conference and invited Rabbi Goldenberg to Indianapolis to visit our Hebrew Academy.

At a gathering of board members of the Academy and other interested parties at the invitation of Simona and Hart Hasten at their lovely home, Rabbi Goldenberg told members of the group that he had "goose bumps" as he sat in the ungraded "open classroom" of the first through third grade class of the Indianapolis Hebrew Academy and observed a "love of learning" and a phenomenal rapport taking place between the teacher and the students. Rabbi Goldenberg also told the captive audience of the tremendous growth of day schools from only

a handful of schools in the post war years to over 400 schools throughout the nation today. He mentioned day schools in cities with small Jewish populations such as Bangor, Maine, and Peoria, Illinois. Among those

enjoying a chat with Rabbi Goldenberg were Sheila and Bob Suess, David Sondack, Eileen and Irwin Prince, Hilda and Sholem Ettinger, Judy and Edwin Epstein, Mark Hasten and

(Continued on Next Page)

## Brotherhood Greetings

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## Brotherhood Greetings

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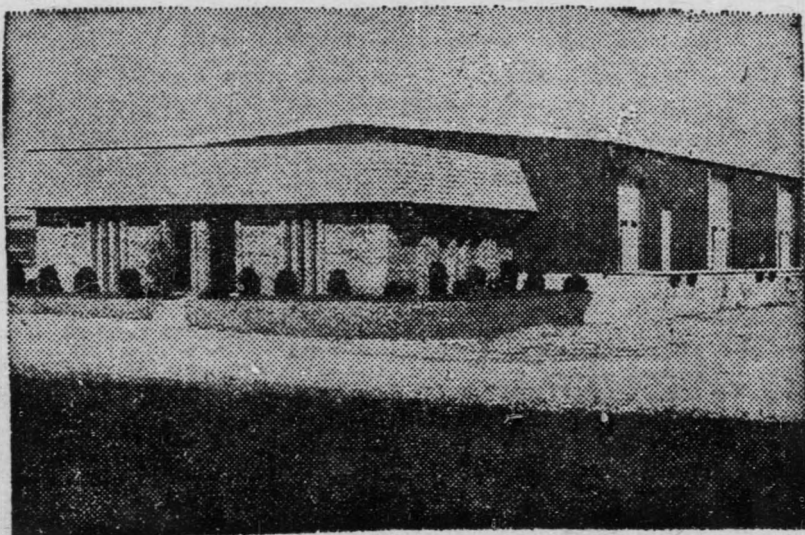
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## Actors, Singers Needed

(Continued from First Page) associated with the production." are invited to audition. The Israel 25th Anniversary Mrs. Sheldon Friedman, Coordinating Committee is chairman of the Coordinating funded by the Indianapolis Committee's Youth Sub-Jewish Welfare Federation and committee said, "We are is composed of representatives delighted to have two fine of more than 30 local Jewish professionals such as Mrs. Treacy and Cantor Zalkin

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FEBRUARY 18-25



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## Speaking On The Social Side

(Continued from Preceding Pg.) many others!

Mrs. Lil Horwitz has just returned from a trip to sunny Miami Beach, Florida, where she visited with her sister and brother-in-law, Mr. and Mrs. Ed Margolin and spread the happy news about her son Jere's engagement to Becky Dorman of Noblesville, Indiana. We wish Becky and Jere much happiness in their forthcoming marriage!

Mrs. Alex Fox is home from a visit to Princeton, N.J., where she visited with her son-in-law and Daughter, Dr. and Mrs. Mike Miller (formerly Renee Fox of Indianapolis) and her new granddaughter, Arielle.

Betty Glazier, who recently retired from the Wabash Life Insurance Company, set out on a two-month whirlwind cross-country trip. Betty first cast her sights on Dallas, Tex., where she visited her daughter and son-in-law, Mr. and Mrs. Jack Peril and three grandsons, Eric, David and the newest addition to the family, Daniel, who is six months old. Betty's next stop was West Bakersfield, California where she visited with her sister and brother-in-law, Mr. and Mrs. Louis Leon. Betty's itinerary also included a visit with Mrs. Jeanette Rosen, formerly of Indianapolis, now residing in Los Angeles, California and to climax her westward excursion, Betty spent a month visiting with her sister-in-law and brother-in-law, Mr. and Mrs. Morris Glazier, also former residents of this city, in exciting Las Vegas, Nevada! Betty enjoyed the fabulous shows along the Las Vegas strip and is home now recuperating from her two-month-long, cross country excursion!

Three-year-old Evan Melrose had a super birthday at Ferrells Ice Cream Parlor complete with noisemakers, hats and clown sundaes. One-and-a-half-year-old sister Robin joined in the festivities along with proud parents Heather and Ronald Melrose and a slew of happy faced toddlers.

A magic show complete with chickens coming out of a balloon and a rabbit appearing from beneath a gaily colored scarf delighted youngsters at the beautiful home of Iva and Morton Dock on West 75th Street recently as Steven Dock, their six-year-old son celebrated his birthday.

A happy third year to Evan Melrose and a happy sixth year to Steven Dock! We wish you both many more, happy birthdays!

Randy Fried, the 15-year-old son of Myra and Andy Fried, was awarded a scholarship to Yeshiva of the South in Memphis, Tenn. Randy, the oldest of four children will be leaving Northview soon. Myra said she didn't expect her oldest son to be leaving home quite so soon, but is happy he has been selected to attend Yeshiva of the South.

Barbara and Howard Goldt

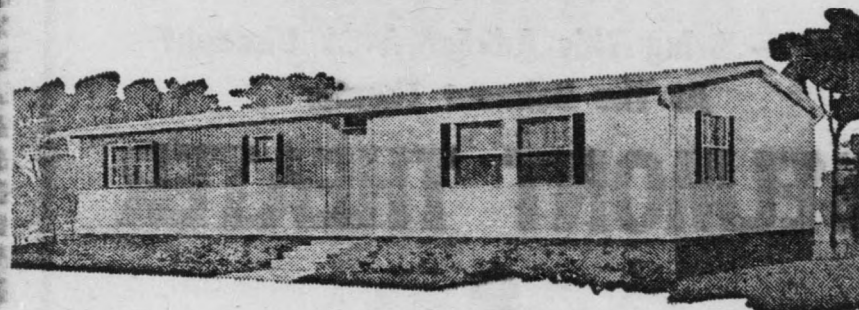
have left Indianapolis for Chicago. Barbara was an active ORT girl and will be missed by many as well as her husband, Howard. We wish the Goldts good luck in their move to Chicago!

Congratulations to Norman Fink who has recently become a Life Master in Bridge, and to Miriam Satinsky and Libby Fogle who will be appearing in the Footlite Musicals production of Kismet!

Gathered at the home of Susan and Marvin Mitchell were workers for the upcoming Young Women's Division of the Jewish Welfare Federation campaign. Mrs. Jay Doner, rally chairman and her co-chairman, Mrs. David Regenstrief handed worker kits to the many young women

helping with this year's campaign effort which will be climaxed by a fashion show at the Broadmoor Country Club on February 21. William H. Block Company will be presenting the gorgeous fashions to let everyone know just what's ahead for springtime leisure, resort and cocktail hours. Among the many workers participating in this year's rally are Mrs. Douglas Popp (Judy), Mrs. Lawrence Seidman (Barbara), Mrs. Steven Sicker (Audrey), Mrs. Kenneth Silk (Lynn), Mrs. Jerald Ancel (Gayle), Mrs. Charles A. Cohen (Karen), Mrs. Elliot Gold (Linda), Mrs. David Goldenberg (Sandy), Mrs. Ronald Maurer (Penni) and Mrs. Stephen Polsky (Corine). Be sure to reserve February 21 at the Broadmoor for this exciting afternoon with the Young Women's Division of the JWF! (Continued on page 39)

### Brotherhood Greetings



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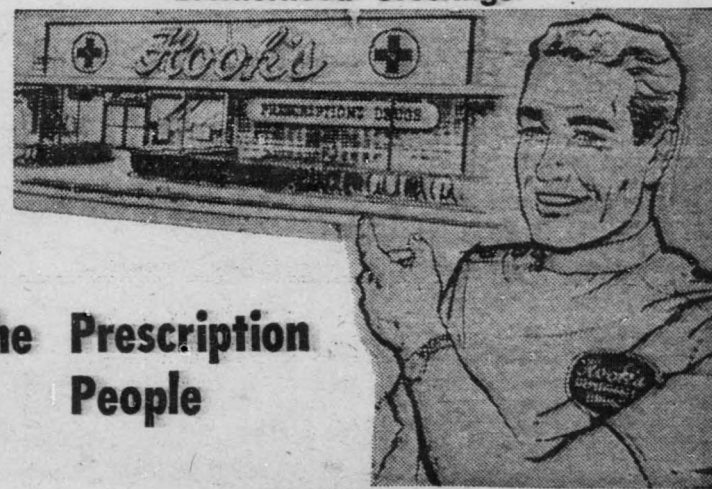
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# What Presidents Say About Brotherhood

(All Presidents since Franklin D. Roosevelt have served as Honorary Chairmen for Brotherhood Week).

**GEORGE WASHINGTON** "... The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy; a policy worthy of imitation. All possess a like liberty of conscience and immunities of citizenship. It is now no more than toleration is spoken of, as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural right. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean them-

selves as good citizens, in giving it on all occasions their effectual support."

**ABRAHAM LINCOLN** "... I appeal to you to constantly bear in mind that not with politicians, not with Presidents, not with office-seekers but with you, is the question: Shall the Union and shall the liberties of this country be preserved to the latest generations: It is your business to rise up and preserve the Union and liberty for yourselves."

**HERBERT HOOVER** "... The National Conference of Christians and Jews was established by men of great character and love of country who saw religion as a potentially unifying rather than a divisive force in our national life. The Conference

has justified the vision and aim of its founders to see the principle of brotherhood established as a fundamental tenet of the American way of life."

**FRANKLIN D. ROOSEVELT** "... The annual observance of Brotherhood Week is a time of both reminder and dedication. It reminds us of the basic religious faith from which democracy has grown — that all men are children of one Father and brothers in the human family. It dedicates us to the practice of understanding and justice through which freedom and equality flourish in human society. ..."

**HARRY S. TRUMAN** "... I know of no organization that renders greater service to the basic principles on which this country is founded than the National Conference of Christians and Jews. The great service of the NCCJ is to fight against the forces of intolerance, to bring right into the dark byways of prejudice, and to spread the spirit of tolerance and brotherhood which unites

our country."

**JOHN F. KENNEDY** "... In celebrating National Brotherhood Week we honor the human values upon which our country was established. As long as men fear or distrust one another because of race, religion or ethnic origins, as long as any of the gates of opportunity are closed to the deserving, as long as there is unreasoning bigotry instead of understanding and tolerance, our Nation will fall short of its full power and greatness. ..."

**LYNDON B. JOHNSON** "... I earnestly ask that all my fellow

Americans join with the National Conference of Christians and Jews in working toward the eradication of the sources of discord which have turned brother against brother and man against his neighbor in a land resplendent in the bounty of God's blessings. May the humanitarian spirit symbolic of this Brotherhood Week rekindle in the hearts and minds of all Americans a strong and enduring desire to restore righteousness and human dignity to those plagued by injustice and bigotry and to bring to every citizen of our land a lasting participation in the American Dream."

Brotherhood Greetings

**JENSEN**

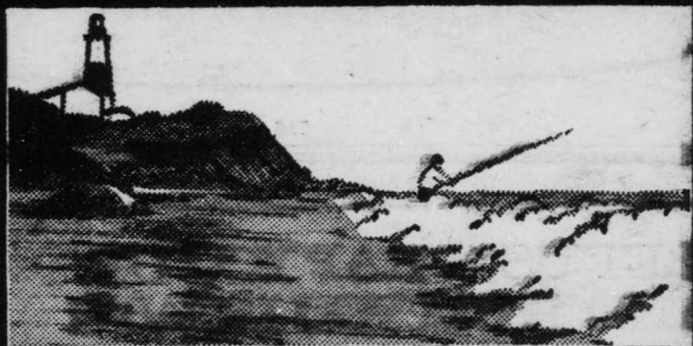
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**BUDDHISM**: — "Hurt not others in ways that you yourself would find hurtful."

**JUDAISM**: — "What is hateful to you, do not to your fellow man. That is the entire law, all the rest is commentary."

**CONFUCIANISM**: — "There is one maxim of loving kindness: do not unto others what you would not have them do unto you."

**TAOSIM**: — "Regard your neighbor's gain as your own gain, and your neighbor's loss as your own loss."

**ZOROASTRIANISM**: — "That nature alone is good which refrains from doing unto another whatsoever is not good for itself."

**CHRISTIANITY**: — All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

**ISLAM**: — "No one of you is a believer until he desires for his brother that which he desires for himself."

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# The Conference Of Christians And Jews

The National Conference of Christians and Jews was founded in 1928 by Charles Evans Hughes, Newton D. Baker, S. Parker Cadman, Roger W. Straus, Carlton J.H. Hayes and other distinguished Americans. It is a civic organization engaged in a nationwide program of intergroup education. It en-

lists all people of good will who without compromise of conscience or of their distinctive and important religious differences to work together to build better relationships among people of all religions, races and nationalities. It operates on a \$3.8 million annual budget, raised entirely by personal and

corporate contributions.

NCCJ'S PROGRAM is educational and follows a multiple approach at various levels to the intergroup situation in the community. It reaches millions of Americans annually by conducting programs with and through existing institutions and organizations of society.

The education it seeks to promote is a profoundly important form of action when it influences citizens to appreciate the diversities and assume the responsibilities of a pluralistic society.

NCCJ conducts "Rearing Children of Good Will" Institutes, varied to meet local community needs, but focused upon the important role of parents in teaching children attitudes suited to democratic living.

THE RELIGIOUS New Service of the National Conference serves some 800 clients — daily newspapers and news magazines, the religious press of all faiths and radio and TV stations across the country — with daily domestic and foreign news reports, photos and special features. It is the world's only interreligious news agency.

Since 1941 NCCJ has cooperated with leading colleges and universities in all parts of the country in a summer Workshop Program. In a university setting teachers and community leaders spend two to six weeks together, sharing, exchanging and learning practical ways of meeting the problems which confront them in their communities.

NCCJ IS INCREASINGLY emphasizing its program of youth leaders. Conferences and institutes for high school youth provide opportunities to discuss issues of deep concern to young people in the growing complexity of our society.

NCCJ's Program in Police-Community Relations brings together law enforcement officers and community leaders to achieve communication and understanding in everyday situations. It includes an annual

week-long National Institute at Michigan State University and state and local institutes.

NCCJ INSTITUTE involving Labor, Management and Community Leaders help to create an understanding of mutual responsibility in crucial human relations problems.

NCCJ'S Religious Freedom and Public Affairs Program provides an opportunity for Dialogue in the Community to raise the general level of public discussion and understanding among religious groups differing on issues of public

concern.

NCCJ's extensive Publication Program produces materials for schools and colleges, churches and synagogues, civic agencies and the media of mass communications that stimulate thought and shed new light on important issues.

BROTHERHOOD WEEK, sponsored by the National Conference of Christians and Jews, has been observed since 1934. It serves as a time of self-evaluation, community audit and resolution to sustain Brotherhood through the year.

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# How Can We Educate Parents In Good Will?

A man who teaches fourth grade in one of the "better" schools in a large Northern suburb asked a little girl to write a composition about a poor family living in the city.

Her story began: "Once upon a time in a very poor section of the city there lived this family that was very poor. Their Mommy was poor. Their Daddy was poor. Their brothers and sisters were poor. Their maid was poor. Their cook was poor. Their gardener was poor. . ."

The story would be funnier if it was less predictable. The little girl was told in class that the richness of American life is in its diversity, but her home remained an isolated enclave, pervaded by sameness.

DR. STERLING W. BROWN, Past President of National Conference for Christians and Jews says, "The little girl is trapped in a ghetto created by well-meaning parents who have

starved her of the kind of education she needs to prepare herself realistically for the integrated world in which she will reach adulthood. This education, derived from experiences shared with those whose race, religion, nationality, income level, aspirations and tastes are different from hers, is necessary for her to learn to value such differences rather than fear them."

The life of the average suburban child is much like this little girl's. It is far more circumscribed than that of her counterpart in the city, who is virtually certain to encounter racial, ethnic and economic diversity in school or on the street. The suburban child's social contacts are almost totally controlled by his parents.

HOW WELL is suburbia — the home of vast numbers of Americans, and, increasingly, the trendsetter for the entire population — preparing its

children for the future? More and more, this question is concerning parents, school administrators, classroom teachers, and community organizations.

The National Conference of Christians and Jews (NCCJ) has found that "rearing children of good will is basically a problem of educating parents of good will." One of its oldest programs, known as "rearing Children of Good Will," helps to sensitize parents to the effects of their attitudes and behavior upon their children, and then to change their attitudes and behavior.

NCCJ ALSO operates workshops for teachers. One of these was attended last summer by

the teacher of the little girl who want to teach good will, we wrote the composition. "One must show by example that we thing I learned," he said, "is really believe in and practice that if parents and teachers it."

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## Prejudice Blunted

By STERLING W. BROWN

Past President, National Conference of Christians and Jews.

When thoughtful and concerned Americans formed the NCCJ in 1928, America was in the midst of a wave of anti-Catholicism which erupted in the campaign of Alfred E. Smith for the Presidency. Since then, the NCCJ has carried on a continuing educational program to combat bigotry, strengthen national unity and build interreligious and interracial understanding.

PROTESTANTS, Catholics, Orthodox and Jews banded together harmoniously in the NCCJ have blunted the force of anti-Catholicism and anti-Semitism in the last 45 years. Interreligious harmony is becoming a reality. Thus, NCCJ's successful programs involving youth, teachers, clergy, police and civic and business leaders have proven the value of its educational approach to root out the prejudices that divide Americans.

However, at this 45th anniversary, we must do more than salute the past. We must face the challenge of the future. The central fact of the contemporary scene is civic disruption as citizens rightly demand equal opportunity for all.

THIS IS NOT a Negro problem. This is not a white problem. This is a human relations problem. But it cannot be solved by riots and looting, an unAmerican and unacceptable form of protest! Catholics, Protestants and Jews must bring to bear with even greater vigor all of the educational methods available — teaching, dialogue, person-to-person communication and reasoned confrontation — to make America truly "one nation under God, indivisible, with liberty and justice for all."

The challenge to NCCJ in the future lies in assisting every American, regardless of creed or color, to secure through peaceful social change, equal opportunity — in employment in education, in housing and in public accommodation.

I CALL UPON all Americans to join in the observance of Brotherhood Week, a time for rededication to the values of the Judeo-Christian tradition.

Working together throughout the year, let us through education and persuasion provide for others the rights and dignities we desire for ourselves.

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But They're Happy About It

## Soldiers Beguiled Into Observance

EL QUNEITRA, Israeli-Occu- in bunkers and gun positions in-  
pied Syria — Hasidic Jews volved in recent fighting with  
bringing cheer to frontline the Syria Army.  
Israeli troops make a bizarre The visitors in flowing beards  
picture as they sang and danced and black broad-brimmed hats

came to the Golan Heights armed with traditional jelly doughnuts, brandy, cakes, candy, warmth and good humor all of which helped them achieve their objective of getting the soldiers to perform religious duties.

They described themselves to a reporter as soldiers of Rabbi Menachem M. Schneerson of Brooklyn, spiritual leader of the worldwide Lubavitcher movement. He had enjoined them, they said, to get soldiers to pray in tefilin.

Hershel Hecht, a slight red-bearded man formerly from the Crown Heights section of Brooklyn, appeared particularly agile as he slipped the phylacteries onto the soldiers' responsive arms and heads and explained that the rabbi "says tefilin gives strength to soldiers and provides them with spiritual protection."

Similar missions were carried out on the Egyptian and Jordanian fronts. The army leadership obviously considered the operation good for morale, for they provided two planes to fly 55 Hasidim with their supplies to the Suez Canal, as well as all the necessary vehicles.

The Hasidim faced a handicap, for religious soldiers had already put on the phylacteries in the morning, and others are skeptics, many of whom consider the Hasidim killjoys who stone motorists on the Sabbath and otherwise try to coerce people into religious observance. So the visitors used subtle tactics. Ammunition

carriers blaring Hasidic songs through amplifiers rolled up to the soldiers' positions and the Hasidim emerged. Those with the phylacteries remained discreetly in the background singing traditional melodies while others with brandy and cake went forward.

A Hasid poured brandy for a soldier, but before the man could raise the glass to his lips he found a yarmulke, or skullcap, on his head and the visitor asked him to recite the prescribed benediction for brandy.

The soldier complied, registering mitzvah, or good deed, No. 1. Then the soldier was given cake and recited another benediction — another mitzvah.

The soldiers, clearly enjoying the curious interruption of their usual boredom, happily joined in the Hasidic songs and dan-

ces. When the atmosphere was sufficiently warm, the phylacteries were produced.

Some soldiers smiled sheepishly and did as they were asked. Others seemed deeply moved by the experience, closing their eyes in devout concentration. Few resisted. At some stations, soldiers lined up for the rite without any coaxing; elsewhere, especially at a military-police headquarters, there was some arm-twisting.

Every soldier in sight, in one case, a non-Jew, was approached. Outside the office of the military governor, a soldier ran eagerly toward the Hasidim shouting "L'chaim, L'chaim" — a traditional Jewish toast "to life." The Hasid filled a glass, covered the soldier's head and told him to say the benediction. "I'm a Druze," the soldier said. "Does it make a difference?" — Reprinted from The New York Times.

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Brotherhood is an obligation every American has to each other; it should be willing payment for every free and healthy breath he breathes.

If you are A PRIVILEGED AMERICAN — well-off, well-respected, well-educated and fulfilled in your profession, how do you rate your brotherhood to THE OTHER AMERICAN who enjoys few of these blessings because there is a difference in his skin color, his accent or the emblem he wears or doesn't wear?

Is your attitude or commitment to the cause of brotherhood just an afterthought, a fad, an intrusion, a conversation piece or a tax-deductible contribution?

Is brotherhood to you a matter for tomorrow's agenda, not today's; a reflection for the Sabbath, never on other days; a ruse or a never-was?

Listen a minute to THE OTHER AMERICAN. To many underprivileged Americans whose daily lives are overshadowed by prejudice directed against their skin color, creed or ethnic roots, brotherhood is a desperate plea for basic rights every American in his heart should want for every other American. When the evil of prejudice casts a shadow in one's community or one's social life it takes courage to speak up for brotherhood. During Brotherhood Week and the year-round the National Conference of Christians and Jews offers an opportunity to every individual to advance the cause of brotherhood and to help THE OTHER AMERICAN.

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NEW YORK — John F. Kennedy said five months before he died, "I enlist every employer, every labor union, and every agency of the government in the task of seeing to it that no false lines are drawn in assuring equality of the right and opportunity to make a decent living."

Our first Irish Catholic President may well have recalled the anti-Irish riots which festered in American cities 135 years before, when depression, making jobs scarce, had forced Irish

laborers on relief. These Irish were accused of taking jobs from "native" Americans and of lowering moral and cultural standards. Word passed around that the Irish had brought disease and poverty into the country. As economic pressures mounted, resentment grew, and the mob reacted violently — attacking Irish homes and churches in Boston, New York and Philadelphia.

THIS IS AN appalling chapter in American history, but a good one to remember as we assess the problems of minorities today.

Working with minority groups has justified the initial conviction — shared by many thoughtful managements — that in the U.S. any member of a minority group has a right to work at any job he is capable of performing, regardless of his color, his nationality or his religion. There are more and more executives who see equal job opportunity as a means for business to increase the sources of skill and talent it needs to maintain its lead and move ahead.

From the standpoint of good business, the feeling is, it is worth re-emphasizing that the policy of hiring people for what they can do, rather than for who they may happen to be, is hardly sentimental indulgence. The practice has shown that under conditions of complete job equality, his abilities match those of any other workers.

FOR MORE than 20 years, the National Conference of Christians and Jews (NCCJ) has convened management, labor and community leaders in a nationwide dialogue to promote equal opportunity in labor and industry. At one NCCJ Labor-Management-Public Interest seminar held recently, Robert L. Herron, Vice President of the retail chain, Loblaws, Inc., shared his experience: "Many years ago, when we opened our first store in a predominantly Negro community, it was decided, as a matter of company policy, that we would employ Negroes. Prior to that time, to my knowledge, we never had a Negro apply to us for a job. As employment manager, it was up to me to find qualified people. Frankly, I approached the assignment with many misgivings."

"THE DAY AFTER I had succeeded in finding and hiring two competent Negroes, another Negro called at my office and introduced himself as the Industrial Secretary of the Buffalo Urban League. I told him I needed help and that he was just what the doctor ordered. Together, we laid out a program for screening applicants through the Urban League, and we secured some of the best cashiers we had ever hired. Many of them are still with us today, and some of them are now head cashiers in charge of all the cashiers in their respective stores."

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# What Happened To Sunday?

By BERNARD SHUMAN

You don't miss the sound of your neighbor's power lawn mower, whirling its way through his lush lawn outside your bedroom window, as you cuddle deeper into the covers for another half-hour of precious sleep.

You do miss the comic section, the familiar funnies, the most sought-after section of the manuscript-size newspaper tossed on your doorstep early in the morning by a cheerful carrier boy.

Nevertheless, what you don't miss and what you do miss are both integral parts of a day left somewhere behind when you left the United States on aliya to Israel. They're parts of Sunday, the day that doesn't exist, the day that virtually vanished from the calendar as far as Israel is concerned. What ever happened to Sunday?

MOST CERTAINLY, Sunday is "yom rishon," the first day of the week in Israel, just as it is in the Western World; however, after that, any similarity between the two is purely accidental.

Sunday is a normal, routine, regular, average work-day in the Land of the Bible, with all stores open their sporadic hours, business transacted in its typical bureaucratic fashion and traffic hopelessly congested during the peak hours. It is a day when Israeli fathers and mothers hurry off to work and their children rush out the front door en route to school.

The Western oleh (immigrant) in Israel is immediately thrown off guard by the work week beginning early Sunday morning, finding himself in a perplexing state of confusion as to what day it is. For a long period of time, until his integration and absorption into the Israeli way of life is complete, he functions under the impression that Sunday is Monday, Monday is Tuesday, Tuesday is Wednesday, and so forth.

IT IS NO WONDER that he is so relieved when Friday afternoon, the beginning of the beautiful and traditional Sabbath, finally arrives. He is exhausted, out-of-breath, by the six-day work week. This is just one of the many cultural frustrations that must be overcome.

Make no mistake about it, the Sabbath is a day worthy of all the attention that it receives, fulfilling the Biblical commandment, "And on the seventh day God ended his work which he had made and he rested on the seventh day from all his work which he had made."

But the point is obvious that the Sabbath is only one day, and because of the time limitation, Israelis are inclined to crowd too much into it. It is a day devoted by the Israeli man, woman and child to the endless pursuit of the three R's — rest, religion and recreation.

WOULDN'T IT BE magnificent to have a two-day weekend? How about tacking Sunday onto Saturday, and in this clever manner gaining the best of two different life-styles, Israeli and Western? It would help ease the cultural shock, particularly for those immigrating to Israel.

Then the Western olim wouldn't have to look back wistfully on a Sunday which began with a leisurely breakfast, lingering over a second cup of

coffee, the husband digesting the sports pages for a rundown of Saturday's football scores while the wife consumes the society news to learn who got married and who is engaged.

Some advocates of the two-day weekend gift package are anti-Sunday, recommending Friday as the day off. They argue that at the present time Friday is already a half day for most, enabling the family to get together early in time to prepare for the Sabbath. A complete Friday off, it is further claimed, would relax the franticness of doing so many things in so little time before kindling the Sabbath candles.

FROM WHAT MOST olim from the West have observed, the Israeli worker could accomplish just as much in five days as he presently does in six. The five-day work week, which fortunately is being advocated in many sections of the state, would not put any additional pressure on the worker.

And a five-day school week would bring shouts of joy from the youngsters throughout the land. Of course, many teachers have devised clever ways of not

being confined to the classroom six days a week. Many take their students on learn-to-love-your-country trips during the week to break the routine.

Of course, it's pure chutzpah of olim from the West to tell the Israelis how to do things, but think of poor Sunday, a day that deserves a much better fare than being just another day of the week, albeit the first. All Westerners now residing in Israel, as well as all others from far-flung lands who are accustomed to enjoying Sunday as something special, will agree.

THE SABBATH could be the day of religion, and Sunday could be the day of recreation. Both days could be utilized in part for rest. The three R's would be preserved.

Despite these arguments, life continues in Israel, just as it did before the influx of immigrants of the Jewish faith from many countries. And as yet, that thought-provoking, eternal question asked by many of the newcomers remains unanswered.

What ever happened to Sunday?

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# Right To Have Scoundrels

By LIBBY BENEDICT

Whenever someone with prejudices speaks up against a group, attacking Jews, Italians, or Negroes, there is usually someone else who comes up with a classic line of defense. "Look at Einstein!" "Look at Carver!" "Look at Toscanini!" "Of course Jews (or Italians, or Negroes) must be all right."

They mean well, these defenders. But their approach is wrong. Their approach is even bad. What a minority group wants is not the right to have geniuses among them, but the right to have fools and scoundrels — without being condemned as a group. Every group has about the same proportion of wrongdoers. But when wrongdoers belong to a minority their number is

magnified in the minds of other people. Each individual wrongdoer is multiplied by the number of his whole group. Minorities would gladly give up the reflected glory of their great men, if only the world didn't burden them with the ignominy of their scoundrels. Both types belong to mankind as a whole, and mankind as a whole may share the sorrow as well as the honor.

Moreover, the presence of great men who represent a minority group does not prove that perfect equality prevails. Great men will out, over and above the handicap of discrimination, even of oppression. Such handicaps are just another hurdle, and geniuses soon become accustomed to high hurdles. The average member of a minority,

with only moderate talents, may not do as well under unfair conditions as the genius. He may have to give up his ambition to be a doctor because he can't get into a medical school which keeps out — except for a few exceptions — students of certain religious origins. Or he may find scientific laboratories closed to him if his color is not right. But if his ambition is all-consuming, if he knows beyond all arguments that his destiny lies in a certain direction, then it is likely that he will find his way in that direction. Unbreakable resolution is one of the characteristics of genius.

That doesn't make the lot of the man of average talents any better. And when the man of average talents is a member of a minority, he is doubly unfortunate. He doesn't benefit in any practical way from the geniuses who happen to be his brothers-in-blood. Yet, at the same time, he is harmed by those of his brothers-in-blood who happen to be scoundrels.

What minorities need, therefore, is the right to have a natural number of low-down rotters among them. The law of averages allows any group a certain percentage of anti-social characters. Heritage and environment are strong forces in every household, no matter what language is spoken there. Environment does not mean only the surroundings within the family circle. A general social environment also has its effect. Not the same effect on all people, of course. Here is where the personal equation comes in again. Not all members of aristocratic families, for instance, are good-for-nothings (Continued on Next Page)

## Personal Involvement

Name the leaders in the arts, science, politics, humanities, medicine or any other field. A Kennedy, a Formi, a Bunche, an Oppenheimer, a Rubenstein, a Ghandi, a U Thant or a Sandy Koufax. What do they have in common? Greatness . . . talent . . . dedication. Yet they are of many different religions and races.

No group has a monopoly on leadership since the potential for greatness is in every man, given his basic rights and equal opportunities and the respect of his fellow citizens. And no man in the United States shall be deprived of his rights, according to the American Constitution. Yet despite the lofty words and all the checks and balances, bias and prejudice still inflict terrible damage upon many of our fellow Americans.

Despite today's sometimes shocking headlines, each year there is more hope for brotherhood and there is progress. But progress toward equal opportunity for all must move ahead much faster. And there is something every individual can do.

The National Conference of Christians and Jews, as sponsor of Brotherhood Week, invites us all to fight prejudice with ourselves, within our homes and within our communities to free this country and the world of hate.

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# Right To Have Scoundrels

(Continued from Preceding Pg.) whose main occupation is keeping divorce lawyers busy. Some have managed to keep plenty of red corpuscles alive in their blue blood. In the same way, not all children who grow up in shanty town are predisposed to criminality. Nor are all those brought up in immigrant homes where tradition pulls one way and street life another. Only a very small percentage of these children ever goes wrong.

Yet when, as grown-ups, they do go wrong and get their names in the paper, the whole group they represent is stamped with the scarlet letter of shame. How many readers are there who do not, at once, identify the origin of a culprit by his name or mention of his color, and mentally connect him and his group?

Where a member of the majority group is concerned, that connection is not drawn. Does the fact that a murderer was born in Boston reflect badly on every Bostonian? Does the three-century American origin of a forger cast doubt on the integrity of all three-century Americans?

So the difference between the privileges enjoyed by majority groups and the privileges allowed minority groups resolves itself into the right to have scoundrels among them. The right to have scientists and

artists — benefactors of society — is not greatly different.

Scientists and artists are treated by the individuals and thought of as individuals, except when their names are drawn into a conversation as evidence in favor of a maligned minority group. But law violators, in the minds of people who read about them in the newspapers, are usually not thought of as individuals. The law accords them the right to be considered individually, but the law cannot control the mental processes of the millions of good people who make up a country's population. There is no way of forcing people to break, in their own minds, the link between a scoundrel whose name betrays a particular origin and all other

people of that origin. Breaking the link depends on the intelligence and the good will of the majority groups, who are individuals to themselves and who remain individuals to others, untainted by any misbehavior their brothers-in-origin may be guilty of.

It is a strange slogan: "Give us the right to have scoundrels among us!" Yet turning that slogan into reality will make the firmest cornerstone for a democratic structure. — Reprinted from The Saturday Review of Literature. For copies, write to Community Relations Service, Institute of Human Relations, 165 East 56 St., New York, N.Y. 10022. Single copy, 5 cents. Quantity prices on request.

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1. Housing — Is equal opportunity for adequate housing available to all groups?
2. Education — Is there a school-wide policy which implements and supports continual improvement of intergroup relations in school and community?
3. Employment — Do people of all races, religions and nationality backgrounds have full opportunity for jobs on the basis of merit only?
4. Health & Hospital Facilities — Are the best in health and hospital services available to any person living in the community?

5. Recreation — Is full opportunity provided for all groups in your community's recreational and leisure-time program and facilities?

6. Public Accommodations — Are there fair and equal practices for all groups in your community's public transportation system, hotels, restaurants, theatres, cultural activities, etc?

7. Community Organizations — What standards of exclusion are reflected in the membership practices of organization in your community?

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# Crypto-Jews Of Brazil

"You cannot speak about and very attractive mother of Brazilian history without two, is the author of 'New mentioning the Jews,' says Dr. Christians in Bahia," published Anita Novinsky. "They played (in Portuguese) in Brazil. Originally written as her doctoral thesis at the University of Sao Paulo, the book traces the history of Portuguese Jews, converted to Christianity during the Inquisition, who migrated to

Dr. Novinsky, a slim, chic

Brazil and essentially got the country on its feet.

ACCORDING TO Dr. Novinsky, these "New Christians," or "Marrannos," built the cities and the roads of Brazil, opened the jungles, built up the sugar plantations. In the Seventeenth Century, Brazil was the greatest sugar producer in the world, and it was the converted Jews who dedicated themselves to it, and became Brazil's pioneers. "Exactly what they do in this country they did 400 years ago in Brazil," she says, although Jews in Europe at the time did not work in agriculture.

Furthermore, a great part of the Catholic clergy in Brazil were of Jewish origin, Dr. Novinsky explains. Ignacio de Tolosa, provincial of the Company of Jesus in Brazil — the most important order at the time, and the one which converted the Indians — was a New Christian, i.e. of Jewish origin.

A GREAT controversy now rages in Brazil over the first Brazilian poet, Bento Teikeira; records show that a man by this name was imprisoned at the end of the Sixteenth Century for being a "crypto-Jew" — a Jew converted to Catholicism, but who still practised Judaism secretly. One side maintains that this was indeed the Brazilian poet, while the other insists that there were two persons of this name, and that the crypto-Jew was not the poet.

The list ranges into every field. Ambrosio Fernandes Brandao, who wrote the first economic history of Brazil at the beginning of the Seventeenth Century, was a New Christian. Two of the leading Jesuits of the Sixteenth Century — Leonardo Nunes and Jose de Anchieta — had Jewish blood. The "fidalgos" or nobles of the country included many Marrannos, and some were even governors. Converted Jews held the post of colonial leaders, and headed gold mines in the Eighteenth Century, when Brazil was known for its production of gold and precious stones.

WHAT HAPPENED to these "New Christians" who attained such a prominent place in Brazil? Many of those who continued to believe in Judaism fled to Holland or Dutch Brazil, where they could practice their faith openly. Others clung to their adopted faith strongly, even becoming the heads of their own sects. And some of these remained crypto-Jews, secretly following the Jewish traditions while outwardly being believing Catholics, risking their lives by doing so.

But the greatest part of the Portuguese of Jewish origin who emigrated to Brazil were not believing Christians and not Jews, Dr. Novinsky feels. Caught in the middle of two faiths, they became heretics, rejected by their Jewish brethren and suspected by the Catholics. They attained high positions and led the good life, but could be toppled from their posts by a single denunciation that they were New Christians. Hundreds were denounced by their neighbors and were sent back to Portugal to be burned as non-believers or spent the rest of their lives in prison.

(Continued on Next Page)

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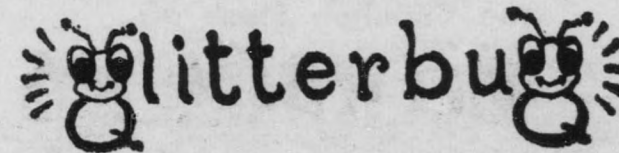
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**Crypto-Jews Of Brazil**

(Continued from Preceding Pg.)  
NEVERTHELESS, the "New Christian Phenomenon" remained in Brazil for 300 years and immigrants kept coming from Portugal.

Even today, traces of this vast people remain in all Brazilian culture. During the Inquisition, the odor of onion, garlic and small pieces of meat frying was enough to betray someone to the authorities as a crypto-Jew. But today, this same dish, called "picadinho de carne," is a typical Brazilian food.

When the Inquisition was abolished in the beginning of the Nineteenth Century, most crypto-Jews had disappeared in Brazil. Many crypto-Jews were burned at the stake or died in prison. But in Dr. Novinsky's opinion, the disappearance of the Portuguese Jews was due not the Inquisition, but to assimilation.

"THE PORTUGUESE people have a great facility to mix with others," she explains. The Portuguese New Christians mixed with Negroes, Indians, Portuguese Catholics. Very often they intermarried with old Catholics, and also made weaker the Catholic faith of their families. In doing so, they were seen as a danger to the whole Catholic religion in Brazil.

The large Jewish community in Brazil today, Dr. Novinsky goes on, are not the descendants of the Jewish founders of Brazil, but refugees who came after the Inquisition — fleeing the pogroms of Russia or European Nazism. They are Ashkenazi, and not the original Sephardi Portuguese settlers. The few Sephardim to be found in Brazil are recent immigrants, mostly refugees from Nasser's Egypt.

DR. NOVINSKY came to Brazil at the age of one from Poland in the 1930s. Her mother was religious, and her

father co-founded the Zionist Aliya? Impossible because of Party in Brazil — and to this her husband's work (he is an engineer and directs an industrial firm), but it will remain "my greatest dream." Reprinted from The University of Sao Paulo, and Jerusalem Post magazine by often stays one or two months. Mary Selman.

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Brotherhood Week's sponsor, the National Conference of Christians and Jews, agrees too.

For this reason, it conducts year-round human relations educational programs. It intends, however, that Brotherhood Week, February 19-26, serve as a time of self-evaluation, community audit, and resolution to practice brotherhood throughout the year.

Such reflection is vital, for if we are ever to look back on the past with pride, then we must first face up to a present of shamefully meager achievement.

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As we enter the beautiful, tree-lined Youth Aliyah village of Neve Hadassah, on the Sharon Plain, a little boy called Shalom, aged 11½, undersized, sad and apathetic, is sitting with the principal of the school, together with his youth counselor.

"Shalom, I think you will understand," says Nahum Manelson, the principal, "that we cannot allow you to continue with this type of behavior. So I have decided that you should go home for a week, and there you will have a good opportunity to consider whether you want to remain in our village or not. Make no mistake, we want to keep you. But we can do so only if you fit in and do not make life impossible for others. At the end of a week, come back to tell me what you have decided."

**WHAT MISDEMEANOR** could have evoked such a severe punishment? We feel almost rebellious on behalf of the child. A very severe punishment, indeed, for a little boy! But Shalom seems to think it is just, and he goes away contrite, not rebellious. It is clear that his love of the village will win the day.

The principal explains: "Shalom broke into the girls' shower room while they were showering and had them screaming hysterically. You may not think this is a serious offense unless you know his history: Shalom knows more about the prostitutes and brothels of Tel Aviv than you or I will ever know. He was sent to us by the Department of Social Welfare because he was spending all his time on the streets of Jaffa acting as a pimp!"

"Since our village has one-third of its pupils sent to us by the Social Welfare Department, we did not hesitate to accept Shalom, despite his background. As a matter of fact, we regard it as a challenge. Many of the social welfare wards sent to us have police records, and backgrounds of broken homes and jobless.

(Continued on Page 26)

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## The Sports Post

# Jerusalem's Stadium Is Worth Waiting For

By GEORGE VASS

It has been a couple of millennia since the greatest builder of stadiums in the land of Israel suspended his labors but work seems to be in full swing again.

Among other achievements, including the disposal of relatives near but not dear, King Herod the Great gloried in the construction of sports arenas. Some of his playing fields, at Jericho, Caesarea and Tiberias, are no longer usable but they're not in much worse shape than Yankee Stadium.

**HEROD MADE GOOD** use of the popular eagerness to assemble and witness sporting events by occasionally decimating the crowd to lessen the number of his antagonists.

Fortunately, this pastime is somewhat out of the fashion — at least, in Israel — and it cannot be supposed that similar use will be found for the new arenas being constructed. Their walls will ring to the cheers of fans encouraging soccer players, track and field men and their peaceful likes.

Among the most ambitious projects of this sort recorded since Herod's demise 1,969 years ago is a 23,000-seat stadium being planned in northern Jerusalem. It will be by far the largest arena in Jerusalem which up to now has had no locale adequate to hold the soccer fans abounding in the city.

**THE STADIUM IS** part of an ambitious project to turn to use a large tract of sterile land surrounding a hill west of Shuafat. The project will transform a rocky slope into a recreational area consisting of forest, playing fields, and a new site for the Biblical Zoo, which will be moved from its present location in the Tel Arza quarter.

The facility also will commemorate the 11 Israeli Olympians slain by Arab terrorists at Munich. For this reason, funds have been pouring in from American donors which will help defray the large cost of 120 million Israeli pounds for the entire project.

Expert planning is going into the venture. The chief architect is Pasqual Broid, an immigrant from Mexico. He helped to design the 1968 Olympic village and training fields in Mexico.

Broid is making skillful use of the contours of the area to prevent the stadium from becoming a massive structure dominating the scene. The arena will be built on the crest of the hill, but will be a sunken bowl, with only a modest crown breaking the landscape. Most likely, it will be only partly visible through foliage and terraced gardens.

**"WE'RE NOT MAKING** a stadium," Broid told The Jerusalem Post, "we're making a forest of which the stadium and other facilities will be a part."

The dugout stadium will be

cheaper to build and also will facilitate the entrances and exits of the fans. They will have to ascend or descend at the most 45 to 50 feet to an exit.

The low profile of the stadium, not expected to rise more than 20 yards at the most from the top of the hill, will blend with the residential areas a few hundred yards away.

"You can see the hill from many points in the city as well as the main road from Tel Aviv," Broid explained. "We won't want something that's going to look like a monument."

**THE STADIUM IS** expected to be completed by 1980. Parking will be available for 5,000 cars. Provision also is being made for possible enlargement to 50,000 seats, no doubt at some remote time when the National Football League decides to add a Jerusalem franchise.

One reason for the liberal parking space, by Israeli standards, is the fact that most soccer games are played on Saturdays, which being the Sabbath means there is no public transportation in the city on that day.

An added benefit of the stadium from the standpoint of the religious committee is that it is being planned at a relatively remote site. This will enable much of the action and noise on Saturday to be removed from the two present soccer arenas in the center of the city.

Although there are residential areas within a few hundred yards of the stadium site, it is unlikely their people will find soccer on Saturday very disturbing.

**ALMOST UNWITTINGLY**, Broid noted a major point about the game that will ease the pressure — and has not enhanced its popularity in the United States.

Talking about the possible nuisance factor, Broid said, "Anyway, the crowds only scream when there's a goal. I understand there aren't too many goals."

There really aren't but the game hasn't done badly throughout the world despite that.

George Vass can be reached at 9039 Major Ave., Morton Grove, Ill., 60053.

## Terrorist War Moves To Europe

**JERUSALEM** — The assassination of an Israeli security man in Madrid is a clear indication that the war with the Arab terrorists has long extended beyond the confines of the Middle East. Thirty-seven-year old Baruch Cohen had reached Madrid only a few days before he was cut down by Arab bullets.

In Nicosia, a controlled bomb in a hotel room took the life of the chief of El Fatah's Cyprus network.

Meanwhile letter bombs continued to show up, six in Israel, one of which exploded, harming a minor official.

## Freedom of the Press

All letters to the editor should be addressed to The Jewish Post and Opinion, 611 North Park Ave., Indianapolis Ind. 46204. The letters should be typed and should be concise. Anonymous letters will not be printed. No letters will be returned. Short letters get preference.

## WE SHOULD IMPORTUNE CBS TO CONTINUE WITH BRIDGET

Editor, POST and OPINION:

It would seem that the current "in-thing" in our Jewish community is to be affronted by the "Bridget Loves Bernie" TV show. The Anglo-Jewish press is loaded with rabbis' statements and Letters to the Editor on the subject. Realistically, all this attention is certain to increase interest in the series and thereby improve its ratings. If we are truly offended, would it not be more effective to exert behind the scenes pressure?

Personally, I question the sincerity of all this fuss. Having viewed a few of the BLB installments I have been less impressed by the disparaging ethnicity than by the generally low level of the writing. The humor is heavy handed and too obvious — almost insulting (intellectually).

Can it be that this series is striking a sensitive spot in our Jewish communal psyche? Are we upset by the open airing of our failure to transmit to the younger generation a sense of identification with Judaism? It is unpleasant to be reminded that we have failed to instill in our youth an appreciation of and a loyalty to our heritage. Our confidence that biological inheritance would always be sufficient in itself to preserve

the Jewish people is now being shown to us as a bankrupt hope.

Is it logical for a parent to expect his children to identify with the Jewish people when he himself displays no obvious interest? How many of our parents are intrinsically "check book Jews?" How many are involved in Jewish organizations? How many of our parents have any real knowledge of Jewish history and the contributions to civilization made by our people? How many of our parents "join" a congregation merely to insure the bar or bat mitzvah of their children?

And when this occasion arrives — how many of our parents consider the caterer and the catering hall to be more central than is the rabbi and their son's reading of the Torah? How many of our parents escape to a hotel during Rosh Hashonah and Yom Kippur? How many of our parents visit the Temple during the remainder of the year? How many acknowledge the Sabbath — even in the most rudimentary fashion such as lighting candles? And so on —

If it is apparent to our children that we don't care — do we have the right to demand any more from them?

We are all aware of this

## High Praise For Yossi Klein

Editor, POST and OPINION:

I have been a loyal subscriber to your wonderful weekly magazine since 1951. These past few months my entire family (wife and six sons) have enjoyed the beautifully written articles by Yossi Klein, that young Jewish activist. His weekly thoughts on Russian Jewry make more sense than the "lip service" articles of others. Here finally is a proud Jew whose heart is bleeding for the injustice heaped upon our less fortunate brethren wherever they may be. We will hear great things from Yossi Klein in the years to come.

CANTOR M. MARKOWITZ  
117 Homer Ave.  
Buffalo, N.Y. 14216

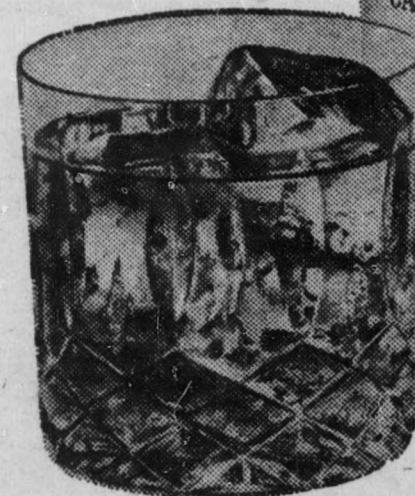
situation — and we know that basically we are responsible for it. It is unpleasant, nevertheless, to have an outsider "rub it in." Is this why "Bridget Loves Bernie" is so unsettling? If so, let us be thankful that the problem is now in the open. If we are truly disturbed by it, let us resolve to do something! The answers lie within us and our families. Blaming "Bridget Loves Bernie" will give us only a temporary respite.

On the contrary, let us do everything possible to retain "Bridget Loves Bernie" on TV as a constant reminder and prod — lest we again lapse into self-righteous obliviousness.

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## AWAY FROM ETHNIC HUMOR

## Bridget To Shift Emphasis

NEW YORK — What evidently is an effort to blunt criticism is the playing down of ethnic humor in the "Bridget Loves Bernie" TV series.

Ralph Riskin, an associate producer, verified that by next season the popular show will have virtually no ethnic humor.

**SPEAKING FRANKLY**, he told Newsday reporter Bradford W. O'Hearn:

"I certainly hope that next

year we can get away from this entirely. The intent to mock Jews was never there, but when you have a show like this, it's very easy to slide in preconceived situations. We hope to get away from that."

The show is estimated to have 35 million viewers and has never dropped below fourth in the weekly ratings.

Writing in his bulletin, Rabbi Nathaniel Share, of Gates of Prayer Congregation in New Orleans, said he doubted "if the series is going to stay on the air long enough for us to find out about the children because, apart from its contrived episodes, it has little true entertainment value. It's just one poor joke that's spun out in different settings week after week."

Another view was expressed by Rabbi Arnold I. Sher, of Park Avenue Temple, Bridgeport, Conn.

"Is this modern-day version of Abie's Irish Rose so dangerous that it will corrupt the values of our youth? Will it

really change the fact that there is mixed marriage and that some rabbis do officiate, and perhaps what is depicted makes us uncomfortable because in some instances it happens to be true?"

**CONTINUING**, the Reform rabbi asked:

"Are we so insecure that we now want to play the part of censor because we don't like what is depicted. It would seem to me that we ought to conclude the matter in the same fashion as many in our Confirmation Class when they told me they thought the program was funny in parts but trite and a 'drag.' Most of them have stopped watching already. I am sure the producers and the sponsors of 'Bridget Loves Bernie' love all the free publicity our national organizations are giving this program."

## Zeitlin Blasts Encyclopedia

PHILADELPHIA — To the criticism of the inadequacy and the unscholarly material in the new 16-volume Encyclopedia Judaica was added a crowning blow by Dr. Solomon Zeitlin, who said the work was "a waste of effort and money."

The Professor of Post-Biblical Literature and Institutions at Dropsie University here said that the work represents the effort of 2,500 editors, is marked by gross inadequacies, misstatements and faulty scholarship.



Zeitlin

## First Letter Bomb In North America

MONTREAL — The first published attempt to send a letter bomb to a North American Jew took place here when a letter containing a bomb was intercepted at the airport addressed to a Rabbi S.M. Zambrowsky.

(Several letters addressed to officials of National Jewish organizations were believed to have been received but no announcement ever was made except in The Post & Opinion's "Posting the News" section).

Bearing an Athens postmark, it was detected by new x-ray equipment installed just a few hours earlier. It contained a plastic explosive and was diffused in a bomb disposal vehicle.

**25 APARTMENT SHULS**  
JERUSALEM — Until synagogues can be built for them, Soviet immigrants are praying in 25 specially set aside apartments in various parts of Israel.

## Obituary

## Ludwig Stossel

LOS ANGELES (P-O) — The "Little Old Winemaker" of the television commercials, Ludwig Stossel, whose successful move career included, "The Pride of the Yankees," "Casablanca," "Bluebeard," "Dillinger," "Hitler's Hangman" and "Jennie" died here at the age of 89.

## Rabbi Sol Langner

TORONTO — Rabbi Solomon Langner, who never kept his door locked in order to not turn away any person seeking charity, died here at the age of 75. A scion of a dynasty of rabbis extending back five generations, he has served the Keiver Synagogue ever since coming to Canada from Poland 48 years ago.

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## the POSTING News

\* \* \* gathered by Jewish Post & Opinion Correspondents

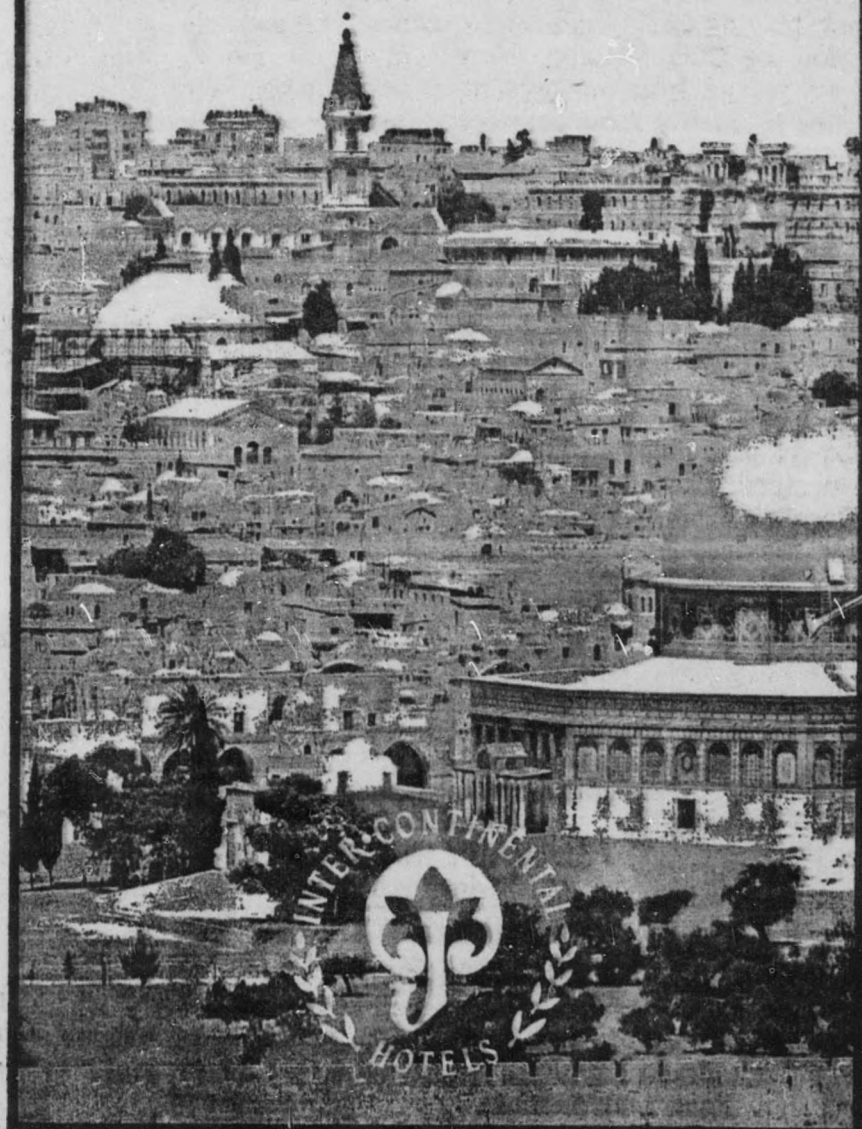
**OFFICIALS OF THE DEL MONTE CORP.** in San Francisco have told The Post and Opinion that there is no truth to the item (P-O, Jan. 12) stating that its buyers had advised Israel citrus growers that they were suspending further purchases of fruit in Israel because of the Arab boycott. Del Monte said it is preparing to make additional purchases this year and that at no time has its head office considered suspending the purchase program.

**IT TOOK THE SOVIET** Embassy in Washington, which can daily for weeks and months over issuing a visa, only 24 hours to say "no" to Gunther Lawrence, public relations consultant for the Union of American Hebrew Congregations and the Central Conference of American Rabbis. The fact that he authored the volume, "Three Million More," an account of the Jews of Russia could be credited with the speed of the Embassy officials.

**THE B'NAI B'RITH JEWISH HISTORICAL** Committee is looking for an angel to buy the magnificent Myer Myers collection of Colonial Judaica silver which has been on loan to B'nai B'rith since 1958 and on its exhibit in the Klutznick Museum. The owner is eager to dispose of what is regarded as the outstanding Judaica silver collection and has given B'nai B'rith the opportunity to acquire it.

## THIS YEAR in JERUSALEM

## HOTEL INTER-CONTINENTAL Jerusalem

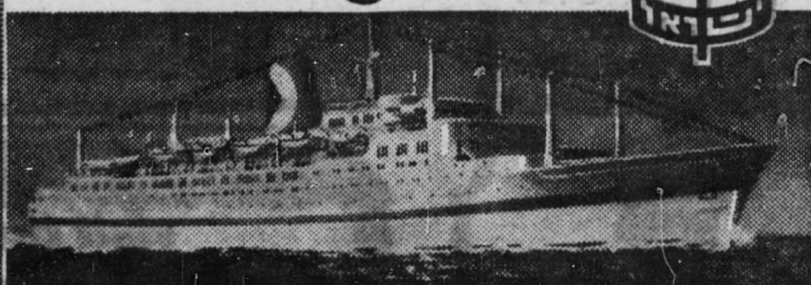


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## Jack Benny Named 'Most Generous'

By REVY WIKLER

Palm Beach, the home of the rich and the affluent, will spread a green carpet for the arrival of JACK BENNY. More than 1,000 friends of Brandeis University will honor the world-famous comedian at



Revy

a dinner in the Breakers Hotel, Feb. 10. Brandeis will salute Benny for his work in raising millions of dollars for the United Jewish Appeal and Israel Bonds. Although Benny made the big time through his harping on his miserliness, the groups represented will certainly not be miserly in praise for the charitable man, and he will be tagged with the title of "most generous," a new approach for the comedian. LOUIS H. SALVAGE, down from Boston, will chair the dinner.

share the spotlight with Rivlin... DR. HYMAN CHANOVER, of the National Curriculum Research Institute for Jewish Education, to survey Judaica High... DR. JOSEPH DIAMOND, Dropsie University, and DR. ISAAC M. FEIN, down from Baltimore — both to lecture at Beth Shalom.

### FOR YOUR PLEASURE

If you'll be in town the month of February, don't miss RICHARD TUCKER who will present a concert on Feb. 11 under the sponsorship of Temple Beth Shalom. The great tenor will be accompanied by the Miami Philharmonic, conducted by Alain Lombard. The concert will be held at Miami Beach Auditorium and will honor the 13th anniversary of Beth Shalom, and its spiritual leader DR. LEON KRONISH... The Farband Zimrah Ensemble, will present artists GINETTE LA BIANCA AND SOLOMON GISSER in concert Feb. 24 at Miami Beach Auditorium... For those visiting in the Fort Lauderdale area, you can catch, "To Live Another Summer," Feb. 18. It's an Israeli musical and is sponsored by Temple Emanu-El... For those art-minded tourists, Temple Emanu-El welcomes you to visit their art show, Feb. 10... Temple Sinai will feature Geula Gill on Feb. 18 and "Jacques Brel is Alive and Well and Living in Paris," on March 11. If you can't make the Feb.

18 date, you can hear GEULA GILL at Temple Ner Tamid on Feb. 17. Her latest movie, "Is Israel Real?"

### BEACH'S JEWISH POOR

In the middle and northern part of Miami Beach wealthy Jews enjoy full-course dinners, while at the South end of the Beach, the elderly immigrant Jews live in slum conditions, stand embarrassingly in line for food stamps, or walk blocks for a fifty cent meal, often their only hot meal of the day. The situation is critical, yet, the Jewish leadership continue to close their eyes to the housing problems of the elderly Jew. South Beach in the latest survey is now called the "poorest area in Dade County."

### SPY SHOCKS MIAMIANS

Israeli Dan Vered, charged with spying for Syria and plotting Arab terrorist attacks, back in 1967 was a student at the University of Miami. He was president of the International Club, a group established to promote harmony among the different nationalities attending the University. We remember Dan as a genial host, and like the rest of the student

body, was swept up with pride over the victory of Israel in the Six Day War. Dan was a frequent visitor to Hillel House. In 1969 he left for New York with the news that he would be studying at Yeshiva University. He returned to the Miami campus in 1970 — a changed man. He became active in the Students for Democratic Action and joined Arab students in picketing Israeli events. He was reported to the FBI after disseminating Arab propaganda, and anti-American leaflets. He left for Israel shortly after numerous complaints were leveled at him by the Jewish students at the University.

### FOR YOUR PLEASURE

DAVID STEINBERG is bringing down the house at the Diplomat Hotel. Steinberg, a rabbi's son from Winnipeg, shares the spotlight with singer Peggy Lee. We recommend the show... At the National Conference of the American Society for Technion, Americana, DR. ADRIAN KANTROWITZ, renowned heart surgeon, speaking on "Saving your Life," DR. EMANUEL PIORE, scientist, giving a look ahead for Israeli Science.

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# Priest Davens In A Tallit

## Metzenbaum Takes Aim Again

**Mezenbaum** enabled him to nose out former astronaut **John Glenn** of New Concord, Ohio for the Democratic nomination by 13,000 in the primary. Metzenbaum obtained 47 per cent of the vote in a 4-way election contest in which Taft won by 50 per cent of the vote.

## Rabbi Heschel's Grandfather

Two days before Rabbi Abraham Joshua Heschel died, Rabbi Stanley Rabinowitz took lunch with him to relate that only two weeks previously he had visited the 400-year-old synagogue in Jassi, Romania, where a plaque on a special seat on the eastern wall to the right of the Ark indicated that it had been occupied by the "Isakik and revered teacher, Rabbi Heschel." The Rabbi Heschel was Rabbi Heschel's grandfather. Rabbi Rabinowitz, of Congregation Adas Israel, Washington, D.C., had photographed the seat and promised to send a print to Rabbi Heschel. "He recalled the warmth of his yesterdays when Jassi was a thriving and creative Jewish center," Rabbi Rabinowitz related.

## Room At The Top

That she had hoped to appoint more women ambassadors was related by Golda Meir to a luncheon she gave for the five women ambassadors to Israel at the moment, "but apparently they were afraid." Also present was Esther Herlitz, Israel's only one-time woman ambassador. The others were Dr. Johanna Nestor, of Austria; Dr. Rosario Castellanos, of Mexico, Dr. Rafaelita Soriano, Phillipines and Carmen Naranjo, Costa Rica. A fifth woman ambassador is Ana Victoria Maidens, who temporarily is in charge of the Columbian embassy. Mrs. Meir who had been Israel's first ambassador to Russia, expressed the hope that her guests would not all get to be Prime Ministers in the end.

## One POW, One Missing In Action

A Cleveland mother and father are anxiously awaiting the return of their son, POW Air Force Lt. Col. Alan P. Lurie, 39, of University Heights, while Mr. and Mrs. Joe Polster, hope that news will be forthcoming about their son, Air Force Capt. Harmon Polster, who is missing in action. Mr. and Mrs. Louis C. Lurie, members of Fairmount Temple, have heard from their son, according to the Cleveland Jewish News. "A mother's heart tells me he is alive," said Mrs. Polster. The Polsters belong to the Warrensville Center Congregation. "I'm hysterically happy," Mrs. Lurie told the press. "I still can't believe it, we've waited so long. Lt. Col. Lurie's wife and three children are anticipating his arrival in California, where they reside.

## Bob Dylan And The Marranos

That Bob Dylan is Jewish has been widely-reported. But it took a letter to Network, the publication of North American Jewish Students, to relate his interest in more profound Jewish subjects. Cheg Salz wrote that he spied Bob Dylan and some friends in the Judaica Section of the New York Library at 42nd and Fifth Ave., talking to the librarian. His curiosity aroused, he approached the librarian who told him that they were after some books about Marranos. She said they had heard that there were some Marrano families that had settled the American Southwest and were planning to do research on them. They did not ask to check out the books she recommended, but planned to buy them for the purpose of starting a library, they told her.

### Board Of Education President

## TWO JEWISH LEADERS

A study in expression is an apt title for this amazingly-revealing photo of Rebbe Menachem M. Scheerson, left, who is almost deferential in greeting his visitor, who himself seems to be so touched by his welcome from the leader of the Lubavitch Movement, of which he is a part, that he is almost half crying. The Rebbe, to whose doors the great of the Jewish world come, does not leave his section of Brooklyn, Crown Heights, to visit anyone, and consequently Zalman Shazar, President of Israel, is more than happy to make the trip to Brooklyn.

**Tecumseh Graham**, a black minister, president. This year the progressives joined in voting for Mrs. Schloss and supported a black member for vice president against a Catholic woman conservative. Mrs. Schloss and her husband are members of Rockdale Temple.

## First At Episcopalian Seminary

What is believed to be the only course on Judaism being taught at an Episcopal Seminary was launched by **Rabbi Randall M. Falk**, of Congregation Chabai Sholom, Nashville. The course is being taught at the University of the South School of Theology, Sewanne, Tenn., for about 25 men studying for the Episcopalian ministry, and is under the joint auspices of the Vanderbilt University Divinity School and the Jewish Chataugua Society.

## Sermon Of The Week

Letter To A Jewish Editor — Rabbi Lawrence J. Goldmark,  
Wilshire Boulevard Temple, Los Angeles, Calif.

### **Names**

Joining the stable of columnists of The New York Times is **William L. Safire**, President Nixon's special assistant. An author, the 43-year-old former public relations executive, specialized in writing the speeches that dealt with Mr. Nixon's political philosophy. He is credited with having brought Mr. Nixon and Soviet Premier Khrushchev together in 1959 in their famous "kitchen debate." . . . **Mike Epstein** has signed a one-year contract with the Texas Rangers, and showed no signs of resentment at leaving the world champion Oakland A's. He said that his new contract is the best he had ever been given . . . Although he holds out little hope for success, **Nahum Goldmann**, the architect of the billion dollar reparations from West Germany, is making the first representations to East Germany for reparations for the Jewish property in that country confiscated from Jews. "Of all the East European states, East Germany is the most extreme in its opposition to and hatred of Israel," he said . . . **N.Y. Congressman Emanuel Celler**, 84, dethroned by 31-year-old **Elizabeth Holtzman** after serving for more than 50 years, is accepting a teaching post at the new Jewish-sponsored college, N.Y.'s **TOUR**. In doing so he had to decline a similar offer from Brooklyn College.

### Quotation Of The Week

I have a friend who eats crab meat and "lays" tephillin. I mention this not in criticism, but to indicate the "crazy-quilt" pattern which characterizes Reform Jewish Practice in our generation. I feel that a Reform halachah (standard of observance) would be advantageous, but am at a loss to know how to get it. There is a wide divergence of opinion among rabbis in our Conference (some do not believe in either a personal God, the divinity of Torah or the chosenness of the Jewish people). Even were it possible to establish consensus, how would be compel observance thereto? Although the alternative seems to be "picking and choosing," I find from personal experience and that of friends that the more one knows and does, the more one wants to know and do. When Franz Rosenzweig was asked whether he "lay" tephillin, he replied "not yet." If there is ever to be a pattern of Reform Jewish observance, it will not arise from resolution of any religious body, rather from the behavior of those who have chosen to live by God's mitzvot, guided by their best insights and maximal capability. Rabbi Jay R. Brickman, Congregation Sinai, Milwaukee.

**By Z. A. Hilsenrad**

“...Speak unto the children of Israel, that they take for Me an offering; of every man whose heart maketh him willing ye shall take My offering.” (Ex. 25:2)

Instead of "...that they take for Me. . ." would it not have been more correct to state that they "give" unto Me. . . ?

According to our Sages ob'm, more than the donor gives to the needy person, does the recipient give his benefactor. Thus Ruth told Naomi "... The man's name with whom I did (good) today is Boaz." (2:19). She did not say "The name of the man who did (good) for me." Because while the donor gives alms — a few coins or dollars, he receives in return the protective merit of Tzedaka which the wisest of all men, Solomon king of Israel, assures us, saves from a premature or painful death.

Consequently, we see that the needy person who receives is

(Continued on Next Page)

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## Return To Sabbath Observance

An idea whose time has come may appropriately be applied to the Reform campaign to reintroduce observance of the Sabbath in Jewish homes, together with a restoration of the idea of certain Jewish obligations. Rabbi David Polish uses the term, "code," which other Reform leaders, only a few years ago, deemed objectionable because it might stratify Reform along the Orthodox attitude towards strict halachic regimen.

Our own view is that the campaign will be successful. Not that all Reform Jews will henceforth begin observance of the full blown Sabbath, but that a landmark occasion has taken place — Reform no longer will connote permissiveness and will entail taking on certain obligations.

Much will depend upon how much cooperation is received among the Reform rabbis. If there is wide division, and two camps develop the cause could be harmed and its eventual acceptance long delayed. But this is hardly likely in view of the almost universal understanding in the Reform rabbinate that desperate steps are warranted.

As far as the Reform laity, we believe it has been waiting for the leadership to assert itself and call on them for a return to ritual observance. That is why we believe that the program will be successful.

Still this is too simple an observation. It required dedicated leadership to bring about this new approach, and the fact that a Canadian rabbi is leading the movement may be crucial, for Canadian Jewry has never travelled the road to almost complete non-observance as has characterized U.S. Jewry. But Rabbi Gunther Plaut could never have brought his cause along this far without the cooperation and support of others in the Reform Movement, which augurs well for the future.

The impact and progress of the revitalization of the Sabbath in Reform will be scrutinized carefully by our so-called more observant wings of Judaism — Conservatism and Orthodoxy, and while we are at it, presumably also the non-affiliated Jew. For it is well known that not only Orthodoxy needs to win its devotees back to Sabbath observance, but probably more than Reform, Conservatism needs this recapturing of the Sabbath peace and all that it means for Jewish living.

It well could be that a few years hence, Conservatism may want to join with Reform in propagating the return to the Sabbath. For it goes without saying, that Reform's task will be that much more difficult if Conservative Jews continue with their transgressions of the Sabbath, while Reform is seeking to bring back the full flowering of the Sabbath idea — its rest, its happiness, its surcease from wordly concerns, its effect on the family, and so forth.

There may be differences between Reform and Conservatism practices that would be difficult to bridge, but there is hardly any question but that on Sabbath observance these two wings of Judaism could accommodate themselves so that this well could be one of the ways to bring about their merger that almost everyone foresees, although not for the immediate future.

## TORAH THOUGHT

(Continued from Preceding Pg.)

the needy even for an ulterior motive, such as honor, recognition, he has still fulfilled the Mitzva. Naturally, the more pure, the more selfless the motive, the greater the reward.

— By Z.A. Hilsenrad.  
(Z.A. Hilsenrad may be reached at 529 Fifth Ave., New York, New York 10017).

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## The EDITOR'S CHAIR

AS A NEWSPAPERMAN — a professional we hope — and one of the most voracious readers of congregational bulletins, we probably are an authority of sorts on the subject. From time to time we harp on the matter because it seems to us that so many rabbis are missing the boat.

For a sermon, a rabbi secrets himself on Friday, if not longer, and works, and studies and polishes, and if there are 150 people who hear it, that probably is a large number. But for the bulletin, the rabbi doesn't even handle it but assigns it to someone on his staff or a volunteer editor, and then considers that he has done his duty. Meanwhile instead of being read by 150 people, the bulletin reaches well over a thousand readers every week.

The tremendous waste is obvious. As an editor, we do not hesitate to state that one overriding feature which makes or breaks a bulletin is the editorial, which usually is headed, "The Rabbi Speaks" or some such title. Rabbi Aaron Blumenthal, Rabbi Israel Mowshowitz, Rabbi Albert M. Lewis, and Rabbi Gunther Plaut are just a few whose editorials week in and week out say something right to the point, are absorbing and rarely fail to arouse interest. This is because they don't speak in generalities, but come right down to the nitty gritty and tell you what they are thinking on a current issue without beating around the bush.

Unfortunately, they and the few others who similarly are of the leadership calibre, are the exceptions. Other rabbis speak out in generalities. They are for motherhood and for virtue. They never criticize, and after you've read the first sentence, you needn't read further.

Some bulletins are bulky and on glossy stock. Other are mimeographed. Some must cost a pretty penny, and others are produced by the office staff. The mimeographed ones, if they speak out, are so far superior to those that are on costly stock and drain the congregational budget. The difference is in the time spent in producing them, not in the cost.

The bulletins offer the best possibility for adult Jewish education in the world. There is not only the opportunity of ventilating controversial issues but also of giving news capsules (many bulletins reprint from The P-O and we're happy that this is proliferating), explaining tradition, presenting historical sidelights, etc. It takes some ingenuity, but it is all worthwhile, and for some reason has never been given the importance it deserves.

It well could be that our seminaries might devote some part of their instruction on how to edit an attractive, interesting bulletin. If anyone were to challenge us, we'd almost be willing to take the time to draw up a brochure on how to produce the bulletin.

Very few, only a few, report on what goes on in the congregation except to announce who

have made contributions to its various funds and times of services. In the past several years, a number have begun announcing what has taken place at board meetings, and some few even tell of what the speaker said at the Sisterhood or Brotherhood or Synagogue meeting.

There isn't a rabbi living who in the course of his week's reading does not come across many items that warrant reproduction in the bulletin. Some are news, some are observations, some are activities of other congregations. In fact the gamut is almost endless and only the competence of the editor will limit the excitement produced by a bulletin which really gets the devotion it warrants.

What is needed is a whole new view of the bulletin and its role, and once this has been adopted, then instead of economizing on the bulletin, the bulletin will be enlarged and developed into the important place it should occupy in the congregation setup.

WHEN WE SOUGHT an interview with Dr. Gerson Cohen some six months or so ago, he begged off for time in order to consolidate his views before enunciating his positions. His recent pronouncement on the future of American Judaism (P-O, Feb. 2) indicates that perhaps he feared that we would charge him with stealing his program from this very page.

While most Jews were bemoaning the disintegration of Judaism in modern America, we have been preaching the advent of a Golden Age of Judaism. To have such a scholar and authority as Dr. Cohen validate these views is no mean occurrence.

We are sure that Dr. Cohen has no idea that the day he foresees is already here and that the road ahead is not a rocky one. But that he is optimistic of our future is the important deduction that will flavor from here on the efforts of Conservative Judaism in America. Some people cannot see beyond the horizon because they live in the past. Dr. Cohen clearly is not one of them.

RABBI LEO STILLPASS sent a clipping from our Nov. 3, 1972 issue to President J. Archie Hargraves of Shaw University in Raleigh, N.C., which quoted him from Damascus to the effect that Black Americans stood by "the Arab revolutionary struggle to achieve victory and liberate occupied territory."

The Shaw University head responded that he was not accurately quoted and that while he brought a greeting of friendship to the people of Damascus, he did not and does not take sides in the Israel-Arab controversy. He added: "I am personally opposed to violence and terrorism whether committed by Arab, Jew or Black. I would not say that all Blacks stand where I stand."

Rabbi Stillpass has been teaching at the Shaw Divinity School since 1962, and two members of his congregation are on its faculty.

## Fines For Illegal Parking At The Hebrew School

By RABBI MAURICE DAVIS

Once, in a previous city, a young mother came to me. We



Davis had all been having trouble with her unruly 10 year old, and she came to tell me that she had solved the problem.

"Whenever he does something bad," she explained, "I make him read a book."

I gazed at her in amazement. Her solution was absolutely stunning. In one fell swoop she had destroyed education, literature, culture. From that moment on her son would associate reading with punishment. More than that, her "solution" spoke volumes (!) about her own attitude, and her own set of values.

I HAD FORGOTTEN all about it until I recently read the following item in this newspaper.

"Congregation ..... has fit the crime," they had determined a series of fines mined that charity was the first level of punishment, and the blocks the entrance to the Hebrew School.

Following the pattern of the police department, the Congregation is now issuing parking tickets. The innovation, however, is in the system of fines.

Depending on the seriousness of the violation, the offending driver may be asked merely to give tzedakah, charity. More severe violations call for attending Sabbath services for a full month. The worst offense calls for attendance at the daily minyan for two weeks.

ALL OF A SUDDEN I remembered that mother. Certainly, silliness in synagogal activities is not unheard of. And just as certainly we ourselves are not immune. And yet the foolishness of Congregation ..... had a special kind of sadness about it. Their "solution" also spoke volumes about their values.

In making the "punishment

Rabbi Maurice Davis can be reached at 252 Soundview Ave., White Plains, 10606.



# Markish's Poem Better Poetry Than Bialik's

By M.Z. FRANK

When these lines reach the public, Esther Markish and her son David Markish will probably have arrived in Israel from the Soviet Union. Just now the news is that, after six refusals, they were finally granted exit permits.



Peretz Markish, Esther's husband and David's father, was murdered by Stalin 20 years ago and they were "rehabilitated" after Stalin's death. While he lived, Peretz Markish served Stalin faithfully as a good Communist poet writing in Yiddish. As a good Communist, Peretz Markish was — or did he merely pretend to be? — a violent anti-Zionist.

**THE SON, DAVID MARKISH**, is a dedicated Zionist. He is a poet who writes in Russian. Recently, I came across two of his poems in the Russian-language magazine, "Zion," published in Tel Aviv. One of the poems, written on Dec. 1, 1971, is entitled "The Blue and the Azure." It is about a firebird (in Russian "Zhar-ptitsa") which some day is to carry the poet into that distant land "where our earth is soaked with milk and honey."

The Jews of today's Russia, brought up on Russian folklore, in which the "zhar-ptitsa" (firebird) features prominently, hope to be carried on its wings to the land of their ancestors they consider their own. How many such Jews are there? According to one recent immigrant, at least a million.

About three generations ago, when modern Zionism first began to take shape and Jews began to compose and sing poems of yearning for Zion — besides the ancient traditional prayers — most Jewish children were not brought up on Russian stories about the firebird

"zhar-ptitsa." Yet, exactly 80 years before David Markish wrote his poem in Russian, in 1891 a young Jew wrote and published a Zionist poem with a bird in it — not the "zhar-ptitsa," just a bird. Presumably, a Jewish bird.

**THE YOUNG MAN'S** name — he was in his middle teens — was Hayim Nahman Bialik. "To the Bird," the first poem he ever published, in time became a Zionist song.

Frankly speaking, David Markish's short poem in Russian, strictly as poetry, is superior to Bialik's long poem. Perhaps, if Bialik had not in time developed into the great poet he became, his first poem "To the Bird" would have been long forgotten. It does, however, show unusual command of the Hebrew language and does contain the kind of sentiments current among the youth of that day, and of later days.

About 20 years after the publication of Bialik's poem "To the Bird," we, the few young Zionists and Hebraists used to sing Bialik's "To the Bird" with strong nostalgia. We were, as I indicated, in a minority. Other young Jews either opposed or ridiculed as impractical the idea of a return to the Land of Israel or the rebirth of the Hebrew language and spoke grandly of a great future in which a great free Russia would grant full freedom to her Jews. (Just then, under the Czar, Russia was anything but a free country and the Jews were discriminated against, limited in their civic rights and sometimes subjected to pogroms.) Some of us who dared, warned the majority that even after the Czars were gone and the revolution took over, the Jews would still be made unhappy. We were laughed at. We found consolation in singing Bialik's "Bird," or other Zionist songs.

Some of my Zionist comrades and mentors of those years later became Communists —

they were carried away by the wave of Revolution.

But today, children of Communists become Zionists and migrate to Israel — children of Communist functionaries — children of members of the Stalinist secret police. There are more Zionists today among Russia's young Jews than there were in my day, though there are fewer, much fewer young Jews who know Hebrew, and still fewer who were taught Hebrew as children. In my days, a Jewish boy usually went to Hebrew school before he learned Russian, though many in time forgot most of their Hebrew. Today they grow up without any Jewish education but study Hebrew when they grow up — clandestinely or semi-clandestinely. (I hear that by now the Soviet government has given up persecuting Jews who teach Hebrew, though it refuses to grant teaching licenses).

In 1891, when Bialik wrote his poem "To the Bird," there were hardly 30,000 Jews in Palestine, of which only a few hundred were living in modern colonies: Petah Tikvah, Rishon-le-Zion and a few others. "How do my brethren fare?" the poet asks the bird. "Do they gather with singing, they that sowed with tears?"

There was no Tel Aviv then, no Degania, no World Zionist Organization. Herzl was still far removed from Jewish things. Weizmann had just entered high school in Pinsk. Ben-Gurion was still a little boy in Plonsk.

But 80 years later, when David Markish wrote about the Russian firebird taking him to the Land of Milk and Honey, that land was already famous throughout the world for its achievements.

Come to think of it, Zionism as a cause, as an idea, has done better than any cause contemporaries with it.

Fortunately, Zionism has been doing so much better than the Zionist Organization.

## THE ECONOMIC VIEW

# Israel's Metal Industry Keeps Competitive

By SAMSON KRUPNICK

The second Symposium on Development of Materials Technology in Israel, an integral and vital part of "Is-metal '72," featured some highly technical subjects on many phases of the latest developments in the field. For example, "The Science and Technology of Metal Heat Treatment," was the topic of the lecture delivered by our close friend from Chicago, Norman O. Kates, Vice-President of Technology of the Lindberg Corporation of Chicago. Mr. Kates expounded on the new processes to replace solid tungsten carbide for wear and abrasive application in surface treatments (replacing bronze). He explained its use for defense purposes as well as for various industrial needs in hydraulics and special wear in sections where lubricants do not reach.



This high level of technological discussion was typical of the Symposium. Greatly significant because of its emphasis on continued intensive research and development in the metals industry, it was sponsored by the Ministry of Commerce and Industry, the Office of the Chief Scientist, and the Israel Committee for Technology of Materials.

**MANY DISTINGUISHED** personalities participated in the lectures and the discussions. Particularly outstanding was the seven-member group constituting the U.S. Materials Advisory Group for Israel

whose permanent mission is to keep its Israel counterparts abreast of the latest improvements and advancements in metals. In addition to Norman Kates, the committee included J. Harwood, Manager, Research Planning Scientific Research Staff of the Ford Motor Co.; A. Hurlich, Manager, General Dynamics Materials Technology; Dr. M. Tanenbaum, Vice President, Engineering, Western Electric Co.; N. Promisel, Executive Director of the National Materials Advisory Board, U.S. National Research Council; Professor E. Baer of Case Western Reserve University and Dr. R. Maddin of the University of Pennsylvania — certainly a most imposing group of top American experts.

Their counterparts, the Israel Committee for Technology of Materials, consisted of 100 of Israel's leading professors, scientists, industrial research engineers, representatives of the Defense and Commerce Ministries, Atomic Energy Committee and the large industrial firms in the metals industry.

**THE EXHIBITION** displayed a dazzling array of the products of some 150 Israeli manufacturers and attracted over 590 business representatives from 20 foreign countries. It was held for the first time in close proximity to the lecture halls enabling visitors to view the exhibits and to attend the lectures and sessions through the novel use of a huge plastic balloon adjoining the Hilton Hotel and kept inflated by a continuous air-blowing apparatus.

Conspicuous among the exhibitors were the industrial giants, the Israel Aircraft Industries,

Ltd., (Government owned) and Koor Industries (Histadrut owned). The two largest industrial complexes in Israel employing between them some 30,000 workers. A surprising relative newcomer in the metals field was the Kibbutz Industries Association, Ltd., representing 63 Kibbutzim operating metals factories boasting a 71 per cent growth in the past three years to achieve sales in 1972 of IL 200 million and exports of \$6.5 million. It is now the largest branch of the 232 industrial enterprises in Kibbutzim. The Kibbutzim have adopted an aggressive as well as a progressive approach to modern industrial development.

### What Congregations Are Doing

Temple Israel of Minneapolis and Temple Shalom of West Essex, N.J. have devised savings plans so that students in their religious schools may make a trip to Israel following Confirmation.

At the Minneapolis congregation, beginning with kindergarten, the children will bring \$3.00 a week to be placed in a savings account in Farmers and Mechanics Bank. For those who are older, Rabbi Max Shapiro has suggested that they add to the fund with their barbat mitzvah and Confirmation gifts.

The New Jersey congregation has made arrangements with the Cedar Grove State Bank. The students will make their deposits by bringing them to school on Sunday morning.

**AMONG THE MANY** products displayed was a rather novel as well as utilitarian apparatus for food and fruit packaging in the form of a newly-perfected prototype machine in which free flowing fruit is wrapped at the rate of four oranges per second in a high density polyethylene wrapping material which preserves the fruit the same as in refrigeration, and replaces four workers in this operation. The wrapping material, cheaper than paper by 60 per cent, was brought to Israel by a new oleh. The machine is a product of the Ministry of Agriculture, Volcani Center Agricultural Engineering Institute.

Another unusual product was the full line of low cost automatic fire extinguishing equipment, some especially adapted for computer installations, by Spectronix Ltd. An outstanding feature of the product is the skillful use of FE 1301 as an extinguishing agent which is the least toxic and causes no damage to valuable equipment or to personnel.

The items displayed varied from the super sophisticated to the common daily products used

in the home, yard or garden — to round out a comprehensive cross section of Israeli metal products available today. Isramet America Corporation, a trading company formed in 1970 to popularize, sell and distribute Israel metal products in the U.S., including items to be manufactured to customers' designs, with offices at 100 Forest Drive, Greenvale, N.Y. provided a prominent display.

**THE INDUSTRY PROJECTS** an annual rate of growth of 13 per cent to 1976 with a proposed investment of IL 2 billion to attain an output of \$1.55 billion and exports of \$200 million with a working force of 120,000. It is wisely investing huge sums into research and development with matching funds by the Government to keep astride new developments to enable it to meet the keen competition in the Metals Industry.

## Orthodox Split On Goren Grows

**NEW YORK** — Lines were drawn sharper between the ultra-Orthodox and the Rabbinical Council of America over Chief Rabbi Shlomo Goren's solution of the Langer momzerim case. The Rabbinical Council of America, at its recent winter conference, pledged its support of Rabbi Goren.

Rabbi Menachem M. Schneerson, the head of the Lubavitch movement, recently said that Rabbi Goren's action was invalid. The heads of the principal yeshivahs in the United States have mounted a spirited fight against Rabbi Goren's decision.

## Israel Buys 7,500 Arab Books

**HAIFA** — Israel is buying 7,500 books in Cairo and Amman for the first Arabic lending library in Israel, which will be housed in the Beit Hagefen, the Arab cultural center here. The books from Cairo were shipped to Amman and then brought into Israel over the Allenby bridge.





# Synagogue & School management

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## Preoccupation With Finances Harmful

By MYRON SCHOEN

Congregations facing the prospect of yet another year of deficit operation are frantically seeking a solution. The so-called experts on synagogue finance have been making series of personal visitations and reams of written material are being distributed to congregational leaders offering advice. Both will prove helpful if these leaders will listen and read attentively.

However, there are no magic words or potions, that are going to solve the situation. The knowledgeable and serious congregational trustee really knows the answer. If he thought about it he would probably put it like that synagogue president who last July wrote in the bulletin:

"YOUR BOARD OF directors should be responsible to you, to provide for you and your families better programs and communal services than are now presently in existence. In the past we have been proud of our religious school, but being proud does not do the job that must be done. There are a number of grade levels where cur-

riculum improvements, together with teacher and administrative improvements would make our school a truly outstanding one, in comparison with other congregations around the country."

Candidly he continues: "For all intents and purposes our youth program is basically non-existent. This must be remedied. We must in some way, devise ways and means to interest our children in looking upon the temple as a place not only to come for religious services or to school, but a place where they can enjoy the friendship and engage in mutual programs and projects with other children of like age and interests within our temple family."

THIS PRESIDENT obviously believes that the synagogue must not isolate itself from general societal problems while at the same time it attempts to wrestle with specifically Jewish concerns.

"We need a more active social action program. There are obviously many areas within our community to which we must lend our aid and concern in attempting to find solutions so that all can have a better way of life."

Why hasn't this congregation, with a leader so obviously knowing and concerned been able to do something?

"This inability of the board to deal adequately with these and other similar problems, is not because we would not relish and enjoy the challenge which they offer, but rather that we do not have the time to devote to these very important and essential areas."

Does our president find excuses for himself and his fellow leaders? No, he put the blame squarely on one thing.

"TOO MUCH OF OUR time is devoted to the problems of dollars and cents and money matters. We are constantly fighting the problems of budget, to make available sufficient funds to do those things to

which we are already committed. Our dues are high, but too frequently our members look for ways to escape paying their proper share. This results in a burden on the board to continuously attempt to have members pay their truly fair share. It would be tremendously helpful if all of us would remove that kind of burden from the board of directors so that the important things can be faced and solutions attempted."

Hundreds of congregational presidents in the months ahead are going to face the prospect of standing up at the annual meeting to give an accounting of what has taken place in the

past and what looms in the future for their synagogue. How many are going to mouth the usual platitudes? How many are going to dodge the central issue that it takes money to operate a good congregational program and that the members have the responsibility to provide the funds, each according to his ability to do so? How many are going to propose a round of fundraising events that will involve the energies of the members and deflect them from the serious consideration of improving what the synagogue has to offer? This writer hopes there will be very few this year.

## Radical Jewish Perspective

### Jews and the Inauguration

By MIKE TABOR

There were a whole bunch of things that happened at the inauguration that made it different for me Jewishly, than any other inauguration.

First there was a mind-blowing "kingly blessing" caper bestowed by Rabbi Seymour Siegel.

Then there was the Yiddish anecdote told by Father Berrigan. (Hmmm things sound a bit topsy turvy what with the Rabbi blessing the king and the priest damning him in Yiddish.) And the "Festival of Life." And Zionists marching on the Israeli Embassy. Well... sounds like a lot of stuff to try and fit in a column but we'll try.

Seems that one of the top machers on the "Jews for Nixon" clique just insisted on rendering Caesar his due. Even if it was inappropriate. Rabbi Seymour Siegel, one of the leading well-advertised "Jews for Nixon" people decided he wanted to anoint Nixon with the blessing which the Talmud prescribes when one sees a king and his court.

THE FACT THAT it was a sign of subservience, inferiority or that it was slavish, fawning, sign of subservience, inferiority, or that it was slavish, fawning, debased, etc. didn't bother the JTS professor one bit. The fact that he violated the Sabbath in the process of doing so, didn't bother him either. Oh sure, he rationalized a bit by shuffling from English to Hebrew and then back again, but that didn't fool nobody, did it?

According to the article in the January 19th N.Y. Times, Rabbi Edgar Magnin, a rabbi that officiated in the 1969

Inauguration and who officiated at an ecumenical service following this last one, said that the blessing was entirely inappropriate. "Of course you could twist anything, but this blessing reflects the age of monarchy when a king was high and mighty and you kow-towed to him. There's nothing there that could apply to an elected official."

RABBI ISRAEL Klavan, executive vice president of the (Orthodox) Rabbinical Council of America, commented that there was a "likelihood" that Siegel violated the Sabbath. But apparently either Siegel didn't agree or he wasn't quite the religious Jew he made himself out to be when he was out winding up votes for Nixon. For with radio microphones, television, loudspeakers, marching bands, marines, etc. present, one would certainly have to rationalize hard to avoid violating the Sabbath. Ah, but I forgot. The White House made sure the good rabbi was served kosher food and provided him with a military aide so that he might walk to the Inauguration. (It was interesting to note that the last time an Inauguration was held on the Sabbath, back in 1945, no rabbi officiated.)

Meanwhile, about a half mile away, there was a "March Against Death" along with a rally.

WHEN IT CAME his time to speak, Father Phil Berrigan talked for a while about the late Rabbi A.J. Heschel. And then told everyone a little anecdote he heard from Rabbi Heschel. It's the one about the poor kingdom with the wise king. The grain of their harvest was found to be poisoned and all that ate it would go insane. But there was nothing else to eat. Sooooo, the king picked a

dozen people and put them on a ration of the last remaining ordinary food. So that when everyone else went crazy, there would be the dozen to tell them that they were insane. Berrigan suggested that since Nixon wasn't quite ready to declare himself and his Administration insane, that we would have to keep reminding them.

The "Festival of Life" actually started several days before the Inauguration. Originating from Washington's Fabbrangen Community, there was actually a whole lot of cooperation from some of the more open minded congregations and groups in town. Altogether somewhere between 500-600 people came to the various activities which included a Vietnamese dinner and service, a Shlomo Carlebach concert, a Jewish poor people's evening, a tree planting ceremony which is part of the "Trees for Vietnam" project and an evening with Congresswoman Bella Abzug.

THE "FESTIVAL" culminated in participating for some in the "March Against Death" on Saturday, which took place after the Fabbrangen regular Shabbat service. Those who marched hoped that their participation might have helped end the War quicker, thus saving some lives. Some 250 or so people were part of a "Jewish contingent" in that march.

Inauguration evening found a group of 25 people marching on the Israeli Embassy. Nope, they weren't Arabs. Nor, were they dedicated anti-Zionists. Many of them, in fact, were planning to make aliyah in the near future. Their leaflet read as follows: "The Israel government has recently announced its establishment of diplomatic relations with the government of South Vietnam. It has also suggested the possibility of 'economic and technical aid' to the Thieu regime. We concerned Jews abhor the prospect of the Israeli government support of this criminal dictator. Particularly at this point in the time after Israel has commendably refrained from sup-

(Continued on Next Page)

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## Vieing To Meet Brezhnev

Khrushchev turned down all

Several years ago Charles Madison did a similar job, but Knox thinks the Liptzin opus is superior. It has some faults and some mis-emphases and some omissions, concedes Knox, but these are few compared to the book's qualities: readability and the reflections of a man who can write English well but is thoroughly at home in Yiddish.

# BOOKS

★ ★ ★  
**TO BE A JEW**



Jew" fulfills its task of presenting basic Jewish laws, beliefs and their rationale at least as well and often better than already available volumes on the subject. Donin well states the case for knowing and observing the contents of his book: "If being a Jew has no meaning, then the survival of Jewry as a distinct people or faith is of no consequence. And if one believes deep down that it is of consequence, then it must also have meaning and implications on a personal level."

**IT IS SIGNED** "Jews for an Independent Israel" supported by "Radical Zionist Alliance" and the "Radical Jewish Community of Philadelphia." Carl Goldman, National Director of the Radical Zionist Alliance, remarked how ironical it was that few of the folks who were reputed by some to be such anti-Zionists all the time, missed the opportunity to picket the Israeli Embassy (very few people from the Fabranzen Community

ROOS, SYLVAIN and ROOS, FLEURETTE. File No. 7263 1972. Citation. The People of the State of New York, By the Grace of God Free and Independent. To: Sylvain Roos and Fleurette Roos, if living, and if dead to the respective heirs at law, next of kin and distributees whose names and places of residence are unknown, and if he or she or they have died subsequent to the decedent herein, to their respective executors, administrators, legatees, devisees, assigns and successors at least whose names and places of residence are unknown and to all other heirs at law, next of kin and distributees of Flora W. Goodkind, the decedent herein, whose names and places of residence are unknown and cannot, after diligent inquiry, be ascertained. You are hereby cited to show cause before the Surrogate's Court, New York County, at Room 504 in the Hall of Records in the County of New York, New York, on February 23, 1973 at 10:00 a.m. why a certain writing, dated January 26, 1963, which has been offered for probate by Seymour H. Chanin residing at 370 Fifth Avenue, New York, New York 10010 should not be probated as the last Will and Testament, relating to real and personal property, of Flora W. Goodkind, Deceased, who was at the time of her death a resident of 300 West 87 Street, in the County of New York, New York. Dated, Attested and Sealed January 12, 1973. HON MILLARD L. MIDONICK Surrogate, New York County. DAVID L. SHEPHERD, Clerk. SYMONE H. CHANIN, Q East 45 Street, New York, New York 10017 Tel. No. MU 7-3742

*Your Name*

(Do you want to know what your name means? Send all queries to: Mr. Pearlroth, Jewish Post & Opinion, 101 Fifth Ave., New York, N.Y. 10003.)

Well, I think I fit it all in!  
(Mike Tabor can be contacted  
directly by writing to him at:  
Star Route, Hancock, Md.  
21750.)

# COMMUNAL NOTIONS

**TRADITIONAL** Mid-Western Congregation seeks services of Educational-Youth Director for afternoon congregational school of 200 students. Salary open. Send full details and references with response. Correspondence held confidential. Box 929, Jewish Post, 101 Fifth Ave., New York, N.Y. 10003.

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# ZIONTALIS

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## visiting with rhoda hauptman



All that lovely Florida sunshine is only a memory, now. I came back to you know what. Fortunately, the temperature is rather mild. Yesterday, I even went walking, here in Chicago. Coming home, although it's only from a two or three week trip, entails a certain amount of work. Picking up the threads of everyday life has given me a sense of accomplishment. There is a great deal to do: unpacking, laundry and putting away; mail to go through; thank you notes to write. While all of these chores require little intelligence, I have a feeling of independence because I have done them for myself.

Packages containing things I bought on my trip to the Orient, continue to arrive. I like the spacing. It is not that I bought so much (I did not), it is just that the merchants from whom I made purchases have sent the things at different times so that they arrive at intervals instead of all at once.

OPENING EACH BOX is a reminder of such an exciting trip. I had almost forgotten, with all that has intervened since then, that I had ever been away. Then comes a box from Kyoto or Hong Kong and I call to mind the day I selected the particular item.

I think that it is time that I went back to meetings, which I have avoided like the plague, and going to Temple services again. I have tried to stay away from crowds, up until now, but one cannot trade on a heart attack forever.

I mentioned earlier in this column that I had waded through the accumulated mail. One of the biggest items to scan are the mail-order catalogs, for which I am a pushover. One remarkable thing about these catalogs is that they proliferate. There are now literally hundreds, where there used to be two or three. I am forced to the conclusion that either this mail order business is a giant monopoly, operating under many names, or that each of a couple of companies is mighty generous with its mailing list.

It is against my nature to discard a catalog without looking it over. I do not order a great deal by mail because I usually enjoy shopping in the stores. I have, however, sent in some odd orders (and I do mean odd!) when I come across an item I have not encountered in a shop. When you look through a catalog, what strikes you most forcibly is how much you can live without, and happily, too.

MY DAUGHTER, PEGGY, is a mail order shopping addict. Most of her purchases are made in the fall, before Chanukah. One of the reasons for this, no doubt, is that with all those children and with the present-day competition between Christmas and Chanukah, what with a present for each child every night, no one has time to go out and shop for the forty or fifty gifts that are needed for the kids, so that they won't be unhappy that they are not Christian.

So Pegs stores up little gift items that she finds, mostly through the catalogs during the year and then all she has to do is wrap them for the holiday. It sort of puts me in mind of something I read about the late Queen Mary of England, the present Queen's grandmother. It seems that the old dowager used to shop for Christmas gifts all through the year and then she could sit back and laugh when other people were wearing themselves out shopping.

In just a few days, now, I shall have looked over about 20 mail order catalogs that came to my house and were awaiting me when I got home from Florida. Chances are that there will be nothing in any of them that I simply MUST own. On the other hand, who is to say that Life is worth living without a doublefaced clock at \$39.95 or an antique Post Office bank at ten dollars less?

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### Organization Directory

If the organization you are interested in is not listed below, please write to Directory, The Jewish Post and Opinion, 101 Fifth Avenue, New York, 10003 and we will try to help you.

Jewish National Fund 42 E. 69th St.  
NYC 21, TR 9-9300  
Farband Labor Zionist Order 575 6th  
Ave., NYC 11, YU 9-0300.  
World Zionist Organization-American  
Section Inc., 515 Park Avenue, New  
York, N. Y. 10022.  
Horal Institute  
Plaza 3-0600  
515 Park Ave.  
New York, N.Y. 10022  
Kashruth Supervisors Union 200 Park  
Ave. South OR 3-0680

### STUDENT PAPER FOLDS

AUSTIN, Tex. — For the second time The University (of Texas) Jewish Voice has announced it demise. The staff said "we are fairly certain that it will not be started again." It blamed the "combination of lack of a working staff, scarcity of local news and financial problems" which it said "proved to be too great an obstacle for the small Voice staff to overcome."

Lubavitcher Hdqts. and Merkos Lin-  
yanei Chinuch 770 Eastern Parkway  
Brooklyn, 13 N.Y. HY 3-9250  
National Jewish Community Relations  
Advisory Council, 55 W. 42nd St.  
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11, AL 5-4100  
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271 Madison Ave., NYC 16, TR  
9-8400

## One Woman's Viewpoint

# New Sex Hardly Utopia

By HELEN COHEN

That the new sex morality is not really Utopia, especially,



Helen

magazine grabs you?

"I am a drop-out from the sexual revolution, unable to fit into the pattern designed for us by the mass media (or whatever, whomever).

"Everyone seems to be in the midst of a marvelous love affair, but me. I, despite numerous friends, interests and a wonderful family, am lonely and frustrated. However, when I get down to facts and figures,

most of my friends and acquaintances are in the same situation. So who is having all the fun? It must be the mass media, because we certainly aren't."

If that letter doesn't convince you, let's look at some of the tunes sung these days over the airwaves:

"The way of love is a way of woe" (As sung by Cher — one of my favorite recordings.)

"What do you do when you come to the end of the line?"

"Alone again, naturally."

"Who can I turn to, if you turn away?"

"Baby, baby, don't get hooked on me. I'll just use you and set you free." ("Set you free," a euphemism for "dump you.")

I'm sure you could add many more current song titles that reveal similar sad thoughts.

At the risk of being ridiculed, I'd like to remind our readers that our Jewish matchmakers through the centuries did a

much better job of mating off our young than this new sexual revolution seems to be doing.

A LITTLE PARAGRAPH in our local daily remarked that "one of the happiest men today is a vegetarian studying the prices in a meat market."

Whoever wrote that paragraph must let his wife do the shopping. The fresh vegetable prices in the supermarkets are enough to make one decide to give up eating for awhile. We're told how healthy fresh fruits and vegetables are for our family, but when a head of lettuce is 50 or 60 cents, and a head of cauliflower is 80 cents, and onions are 30 cents a pound, one has to be in the money just to stock up on basic produce items, much less on meat. And canned salmon, once 60 or 70 cents, now sees over a dollar sign stamped on them. Happy vegetarian, indeed.

## Just Between Us

# On Having A Birthday

By HELEN MINTZ

There are six predictable depression cycles that beset a woman during a twelve-month span. One is having a birthday.



Helen

I'd like to believe the ads. Especially the one that espouses "you're not getting older, you're getting better." As my birthday rolls around once again, I'd really like to know what I'm getting better at.

I have a sneaking suspicion I'm getting better at hiding the latest crop of wrinkles, being the best customer at the cosmetic counter when they hand out the "freebe's," and having the most complete selection of turtle neck sweaters. Ever see a turtle with a wrinkled neck? No, of course not. Mother Nature saw to that.

SOME WOMEN go to great lengths to avoid their day of reckoning. If you weren't born on a leap year, it just has to be faced yearly. If not, I will gladly pass on my trusty list of excuses. Feel free to use one, or all. "The alarm didn't go off and I slept the day away. I had to leave town unexpectedly and visit my old mailman, who's not well. Did you know the bakery just ran out of birthday cakes? I'm saving all those candles for a black-out. Surprise parties give me heart palpitations, I'd need a note from my doctor. The banks made a mistake this year printing up the calendars. They deleted a day, how careless. I stopped counting. After you've been born, it's not how old you are, but how you feel."

In the throes of a birthday depression cycle, there is nothing that will set you off as the reflection in your mirror. So a visit to the beauty parlor seems in order. My simple arithmetic tells me, since I

haven't changed my hairstyle in twelve years, once I do, I'll be that much younger. I'm afraid it wasn't only my arithmetic that was simple!

YOU JUST CAN'T let hair, and your hairdresser, lapse like that. My hairdresser had gotten into the habit of doing my hair one way and now he was too old to change. Sure he tried. Is it his fault that I was too far over the hill to manufacture a decent supply of hair oil? Is it also his fault that all the massaging, combing, conditioning, rolling, brushing, teasing and spraying, made me look like "Leo the Lion" instead of a teeny bopper?

Poor man was devastated

when I left. His mumbblings were incoherent. The drift was, he was going back to hairdressing school and try to find out where he went wrong. Maybe he wasn't cut out for this type of work. One thing I know, he couldn't "cut it" as a magician either!

Now that I'm so mature, I refuse to be depressed. I'll start a whole new career: making birthday parties for other unsuspecting people. I don't see why they shouldn't be reminded, they too, "aren't getting older, just better!"

Helen Mintz can be reached at 3408 Frederick St., Ocean-side, N.Y. 11572.

## Synagogue Too Impersonal Is Verdict Of Panel

WASHINGTON, D.C. — A panel of experts found the modern synagogue too impersonal, with no relationship between members of synagogues and their daily ethical practices, while Jewish youths on the other hand were attracted to Christian evangelism seeking a more personal relationship with their religion.

THE PANEL appeared before the annual meeting of the B'nai B'rith Youth Organization, and all were former members of BBYO.

"The synagogue of today is too big and the rabbi too remote to make any positive impact on Jewish teens," said Rabbi Alan Letofsky, director of the Hillel Foundation at the University of Wisconsin. "It is too formal, too pompous, too irrelevant, too impersonal." He described the approach which finds a response in some Jews as "Jesus needs you... I need you."

BUT NOT JUST synagogues

are open to criticism, said Rabbi Stanley Rabinowitz of Adas Israel Congregation here. "All youth organizations are using techniques that don't work anymore. They just remimeograph their old publications."

### King Hussein Says

## No To Separate Peace, Terrorists

AMMAN — Before leaving for his visit to President Nixon this Tuesday, King Hussein laid to rest two concerns — a separate peace with Israel and the return of the terrorists to Jordan. He said no, in a televised address to both possibilities.

What he did hold out was the hope that through efforts of the United States a peace plan could be developed which would satisfy Egyptian and Syrian territory claims.



## ARMENIANS

### Believed Lost Tribes

RAMAT GAN — While only a small part of the work being done at the Human Genetics Department of the Sheba Medical Center here, of great interest is the theory being investigated that the Armenians are descendants of the lost ten tribes.

The late Dr. Haim Sheba advanced the theory, which is being studied by Dr. Bathsheva Bonnet, who credited to him the statement that the Armenians had similar mental talents to Jews, an aptitude for chess and business, like customs and traditions, and what he thought was a facial and body resemblance. She told The Jerusalem Post that the project thus far has turned up "some similarity in blood types" but that this was not sufficient evidence to prove or disprove the theory. She added that other "genetic markers" would be studied.

The main work of the Center, which has received a grant from the Joint Distribution Committee, is demographic characterization of selected migrant groups and their genetic traits, both normal and abnormal; a search for the possible correlation between these traits and certain diseases; an attempt to determine the genetic relationship between fertility and life expectancy, and the effects of inbreeding on fertility and susceptibility to illnesses.

## Pepsi Boycott Begins To Hurt?

While the boycott of Pepsi-Cola is spreading, a McKeesport, Pa. rabbi has asked members of his congregation who own Pepsico, the parent company, stock to call to the attention of the company president the fact that much business is being lost.

"Tell him that there is a threatened loss of sales of the firm's products because of the relations of Pepsi with Soviet Russia," wrote Rabbi Leonard Winograd, of B'nai Israel Congregation.

A BLOW to Pepsi sales was the sign flown by a private helicopter company saying "Help Soviet Jews — Don't Drink Pepsi" over the Los Angeles Coliseum during the recent Super Bowl game.

Newest local group to join in

promoting the Pepsi boycott was the Long Island Committee for Soviet Jewry which is requesting its members and supporters to remove Pepsi from vending machines in religious and organizational institutions. The boycott has also been extended to Frito-Lay products, Teem and Schweppes, Wilson Sporting Goods, North American Van Lines, and Monsieur Henri Wines and Liquors which Pepsi is importing from Russia.

A BOYCOTT has also been launched in Washington, D.C. A spokesman for Pepsico told The P-O (Dec. 22, '72) that "while we are unhappy that Jewish groups take this view, we do not expect to alter our business course."

## Rabbi Sues Board For \$1.75M. Damages

TORONTO — The dispute in Beth Tzedec Congregation which led to the ousting of Rabbi Stuart Rosenberg has taken on a new dimension as the Conservative spiritual leader, now on a 6-month sabbatical in Israel, has filed suit for \$1,750,000 in damages. The suit names as defendants Fred Weinberg, president and Albert Gellman, chairman of the board and six other board members, asks for \$1 million for conspiracy to induce the board to break his contract and "for

such purpose conducting a false and malicious campaign to malign and discredit" him.

Meanwhile former president Jack Friedman and former board chairman Nathan Hurwich and three other board members are reported to have resigned.

The dispute, which came to a head over refusal to renew the contract of assistant Rabbi Ben Hollander last March, climaxed with the presentation at the annual meeting of a winning slate for election to the board of his supporters. The new board at a general meeting on Jan. 11 fired the rabbi. In his suit Rabbi Rosenberg asserted that the meeting was "improperly and illegally held."



Rosenberg

## Our Jewish Seminaries Produce Bad Theology, Poor Scholarship

NEW YORK — The thesis that Jewish seminaries have become so inbred that they can only "produce bad theology and deplorable scholarship," was advanced by one of the Jewish community's top thinkers.

Rabbi Jacob Neusner, professor of Religious Studies at Brown University, charged that:

"This inbreeding results in intolerant provincialism, excessive praise for the accomplishments, however trivial, of the in-group, excessive criticism of the achievements, however ambitious, of outsiders; and above all, total indifference to the existence of other programs or institutions of higher Jewish learning except when, by chance, they form part of the extended constituency of the home-community."

CONTINUING, the prolific scholar wrote in the Fall issue of Conservative Judaism that, "Consequently, Jewish learning until the recent past has consisted of several mutually exclusive and reciprocally indifferent sets of 'establishments,' each with rigidly proscribed ideas and unread books, each confident of priority in the scheme of Jewish learning and each certain of exclusive possession of truth."

Rabbi Neusner explained that Jewish scholars accepted as

factual accounts without challenging or checking.

HE SAID that scholars learned to take a skeptical position vis a vis the sacred histories and holy biographies of the earlier generation. "They asked about the tendencies of stories, the point the storyteller wished to make, and wondered not whether a 'story' really happened, but rather, about the situation to which a given story supplied accurate testimony. They asked how the storyteller knew the facts of the case. Who told him? If he was an eyewitness, on whose side did he stand in a situation of conflict? No reporters were present to take down, verbatim, what was said and done at the various incidents recorded in the Rabbinic traditions. If that is so, then all we have are, at best, traditions about such events, given form and substance on some later occasion. But often we do not even have traditions, but only legends, fabrications quite unrelated to the events they purport to relate."

He compared this kind of discipline with Rabbinic materials.

"... ASIDE FROM some reservations with miracles, one rarely discerns among nineteenth or even most twentieth century scholars, the internal necessity to understand the historical background of texts in a manner other than that narrated in the texts themselves. And when the Rabbinic scholars have tried to stand outside the presuppositions of the texts, they have done so chiefly for exegetical, not historical, purposes. Only in recent times have various scholars of Rabbinic literature shown in different ways, that one must come to terms with the hidden historical agenda and the complex literary situation of Rabbinic literature."

Rabbi Neusner was especially critical of Zacharias Frankel, the founder of the modern study of the Mishnah, whom he said "is still being taken seriously as shown by the reprinting of his books and their use in contemporary Israeli scholarship." He said "Frankel operates in a world of private definitions, circular reasoning, and capricious postulates. For him it is unnecessary to prove much, for one may, through defining things properly, obviate the need for proof."

COMPARING THE educational differences between the university scholarly approach and that of seminaries, he wrote:

"Scholars in universities do not differ from their counterparts in Jewish-sponsored schools of higher learning in commitment, concern or advocacy. But the focus of commit-

ment and concern is radically different. The university scholar seeks understanding of structures; the parochial scholar participates in them. In a university, commitment is to the scholarly method or result; in a parochial institution, to the content of what is studied. In a university, concern is for humanity or society first, to a particular segment or example of it second; in the parochial institution, concern is for the group first, mankind afterward. Advocacy in the parochial institution is taken for granted. In the university, one advocates scholarly alternatives; but the advocacy of a religion as such will impede the comprehension of a religion other than one's own, and I suspect it will also impede understanding of one's own religion. In the parochial center of learning, the significance of the opinion or perspective on the external environment (although one can hardly claim to ignore or exclude it), cannot be as decisive as the opinion and perspective on the tradition itself."

THE SCHOLAR gave three reasons for the inbred Jewish-sponsored institutions.

He said all the members and faculty and students are Jewish, and what they study is the Jews and Judaism. "Such a setting, by definition is inbred, for the varying perspectives of non-Jews are excluded and the achievements of scholarship in other than Jewish subjects, narrowly-construed, tend to be neglected."

Continuing he wrote: "But the Jewish school is inbred in a second and deeper sense. Because of the sectarianism of Jewish community life, Jewish institutions are not Jewish alone, but Reform Jewish, Orthodox-Jewish, Conservative-Jewish, secular Jewish (as at Brandeis) and so on. This results in faculties selected mainly or solely from believers in the school's own sectarian (or vociferously non-sectarian) position. Reform Jews tend not to teach at Orthodox and Conservative institutions, and the contrary is for the most part also the case."

HIS THIRD "and most serious sort of parochialism," had to do with the fact that "the faculties tend to emerge from the students so that most members of the Hebrew Union College faculty will have a D.H.L. or a Ph.D. from Hebrew Union College; most members of the Jewish Theological Seminary faculty are Seminary graduates, and so on. Even worse, the faculty members rarely have taught elsewhere. Their entire educational and professional careers normally are spent in one place — hardly a broadening experience."

### INTERMARRIAGE

#### Vote By Rabbis

NEW YORK — The New York Board of Rabbis were to have voted Wednesday on a resolution dismissing from membership rabbis who performed intermarriages. It was not expected that the resolution would pass in view of the fact that a number of rabbis who are members of the board do perform them.

The board is made up of rabbis of all three wings of Judaism.

Rabbi Wolfe Kelman, executive vice president of the Rabbinical Assembly of America, said he would abstain from voting. He told The P-O that it was his view that standards of rabbis should be set by their own rabbinical organizations.

### Holocaust

#### Contest Set

LOS ANGELES — A \$500 essay contest on the subject, "The Holocaust: A Study on How To Prevent a Recurrence," has been announced by the Congress of American Jews from Poland, 6534 Moore Dr., Los Angeles, 90048.

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# Help For The Drop Outs

(Continued from Page 15)

parents. "IN THE CASE of Shalom, we are so sure that he is adjusting to Neve Hadassah that sending him home will only make him more determined than ever to give up his old ways. Of course, the social worker in Jaffa will be notified that he is home and will keep an eye on him for the week, but we are confident that he will come back determined to do better.

"Our village believes in self-discipline, rather than imposed discipline, and in a system of rewards rather than of punishment. The reward may take the form of a stamp album, or a special trip for the youngster's group. Because every child is a bundle of problems — two-thirds of our children are new immigrants and one-third social welfare cases — my door is kept open to indicate that I am always available to them."

NEVE HADASSAH is different in several respects from other Youth Aliyah villages. Firstly, it provides for children in a very young age group. Whereas other villages take youngsters between the ages of 14 and 18, Neve Hadassah accepts them between the ages of 11 and 15. This makes the village unique in Israel. Although we apply the principles used in all Youth Aliyah villages — study; the dignity of labor; the use of the group as an educational tool; the tranquilizing effects of a beautiful rural setting — Neve Hadassah naturally encounters problems and evolves solutions that are not found elsewhere. Another unique feature of Neve Hadassah is the composition of the student body. About 200 are children of new immigrants or do not yet have parents in Israel, because they are still living abroad in such countries as Turkey, South America and France. Another 100 are referred to Neve Hadassah by the Department of Social Welfare because they are "drop-outs" from school or are considered "problem children" for some reason or another. We are geared to giving these children a second chance through the application of a special philosophy and methods.

IMMIGRANT CHILDREN who have just arrived in a country can all be termed "problem children," because each faces a bewildering array of unexpected difficulties — language, customs, games, even food habits. Neve Hadassah has coped successfully with large numbers of newcomers from the U.S.S.R., South America, Turkey, France, Iran and other such countries.

The Village is so organized that both education and social groups are custom-built to suit the individual child.

The classes are divided according to knowledge and ability, rather than age. The customary division by age in schools is largely a matter of convenience, designed for children who approximate a "norm"; any child who deviates from that norm may feel completely lost in such a school. At Neve Hadassah, on the other hand, a boy of 14 may sit beside a boy of 11, the criterion being his stage of educational development rather than some mythical standard set by the

Ministry of Education.

SUCH A SYSTEM can only work, of course, if the teacher is able to give each child individual attention. The largest class is restricted to 25.

However, outside the schoolroom, the children's life is based on age, an essential principle when planning the social life of adolescents. The children are divided into six groups of 25, three boys' groups and three girls' groups. Each group has its own house, divided into a number of rooms, complete with facilities.

The Village has been carefully planned to give architectural expression to the social philosophy. Buildings are grouped in clusters of three like a U: one building for boys, the building opposite for girls, and the one between for their joint clubhouse, store-room and similar communal facilities. The house mother and youth counselor also live there.

WHEN IT WAS established in 1948, Neve Hadassah had a specific link with the neighboring kibbutz of Tel Yitzhak. Although this official relationship no longer exists, the youth village still believes in the educational value of the principle of the dignity of labor. In fact, the physical lay-out of

the Village is similar to that of a long-established kibbutz, with great trees, shaded walks, green lawns, beautiful flowerbeds, ornamental ponds, cozy nooks of greenery. At night, special colored lights along the paths and in the trees give the village a festive air.

This rural atmosphere is a great factor in the psychological adjustment of the children, particularly those who come from urban slums. On the lawns and under the trees of Neve Hadassah they find tranquility.

THE CHILDREN are responsible for maintaining the beauty of their environment and the cleanliness of the village that is their home. They do everything from gardening to cooking, under expert supervision.

In addition, the village cultivates flowers under plastics, as well as vegetables. Carnations and chrysanthemums are flown by air to brighten many a European home in the cold winters. Children over 14 work at Tel Yitzhak a few hours each day after school. By their joint efforts, the youngsters earn as much as \$6,000 a year, which is used for improving their own village. Twice a year, there is (Continued on Next Page)

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# Crafts Come Of Age

As Israel celebrates its 25th Anniversary year the young country in the family of nations, is entering the ranks of the industrialized countries. In the 1950's, however, one of the first national resources to be tapped by the infant nation were the skills of its newly-arrived people.

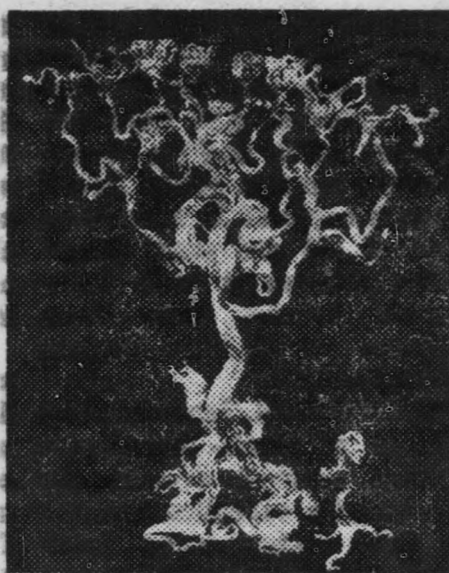
The diversity of folk crafts in Israel would be extraordinary in any other country. But in a nation that draws its population from 70 separate countries, variety is the name of the game.

AS A RESULT, Israeli craftsmanship is difficult to classify. Artisans bring their individual talents, national heritage and the influence of their new environment together in what they create, according to Meira Gera, artistic director of the America Israel Cultural Foundation in New York.

For several years, Mrs. Gera held a similar post in Israel with Maskit. In Hebrew, a beautiful object is called maskit and the organization bearing that name is greatly responsible for the vitality and high standards of Israeli arts and crafts.

Founded at the request of the Government, Maskit's director, Ruth Dayan, made it the company's business to encourage artisans of diverse national backgrounds to continue their native crafts in new surroundings.

THE ORGANIZATION started



## True Craftmanship

Israeli craftsmanship is beautifully expressed in religious artifacts. A new approach to menorah design is offered by Arie Greigst in a silver candelabra with gold wash. Photograph courtesy of America Israel Cultural Foundation.

with 60 workers from two villages. Today, some 700 craftsmen offer their wares in Maskit showrooms throughout the country. Several hundred more work either independently or with other showrooms like WIZO, or Jerusalem's House of Quality where visitors can observe artisans at work.

By their very numbers and national origins, Israeli craftsmen can assure every visitor of a sensational shopping spree, says Mrs. Gera.

Much of the delicate gold and silver filigree work that shoppers treasure today is achieved by ancient Yemenite art technique. (Continued on Next Page)

## Help For Drop-Outs

(Continued from Preceding Pg.) a general meeting to discuss how the money should be used.

THE PRINCIPAL, Nahum Manelson, says: "Neve Hadassah does not accept the philosophy that 'A bad home is better than a good institution.' To the contrary, Neve Hadassah believes that it is in the best interest of the child to give him a chance to learn and develop, something that may be impossible in a broken home, or one overwhelmed by poverty.

"On the other hand, close links are maintained with all families. Parents are encouraged to visit whenever they feel like doing so. There are no special hours. The 'temporary home' of the village is open to parents at all times, and children are encouraged to go home whenever they feel like doing so."

Nahum Manelson concludes: "Children leave Neve Hadassah at 15, when they transfer to high school, vocational school, or to youth villages for older children, according to their wishes and the advice of our vocational guidance counselors.

"OVER 2,500 children have passed through Neve Hadassah in the last two decades, and we have had remarkable success with them. Their standards of attainment in their subsequent schooling and in their lives generally have proved the wisdom of the school's philosophy. This is different from many of the American educators who seem to give up on all but the very young children."

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# Crafts Come Of Age

(Continued from Preceding Pg.)  
niques. Far more modern methods are used to produce rings, bracelets and necklaces in avant garde designs. Sometimes the essence of the Israeli nation is captured in a beautiful blend of old and new. Silver-smiths achieve it with 2,000-year-old Roman glass from Caesarea set in ultra modern pendant shapes.

TRADITIONAL laces done by artisans of Arab and Druze heritage contrast dramatically with Israel's exceptional output of fine contemporary hand-woven fabrics for upholstery and draperies.

Carpets and rugs are the work of expert weavers and knotters of Persian, Turkish, Afghanistan or Boukharian derivation. Some of the most unique, however, are linked to a tribe of Jews who lived in caves in Libya before coming to Israel. In the late 1940s, Israelis serving in the British army discovered the tribe which subsequently moved to the young nation where an eager market waited for their artistry in carpet design.

HAND-BLOWN glass is a con-

temporary craft that Israelis trace to Biblical days, and pottery, too, claims ancient origins. Wooden objects often are carved from precious olive wood, some of which, in accordance with traditional techniques, is dried for 15 years before craftsmen take it in their talented hands.

In a nation where the arts are held in remarkable regard, it's sometimes difficult to separate craft from fine art, according to Mrs. Gera. Often the talented work in both areas. There are, for instance, accomplished artists who also design carpets, and sculptors who dabble in stoneware.

OF COURSE, wherever artists abound, art colonies thrive.

In Israel, one of the most picturesque is located in Safad. The artist's quarter there is much like Montmartre in Paris, housing a wealth of resident painters in storybook houses along old winding streets.

Another paradise for browsers and buyers alike is cloistered on Mt. Carmel at Ein Hod, and the Old City of Jaffa, adjacent to Tel Aviv, has a reconstructed art center covering several acres.

Coming of age in the Israeli art and craft world was a matter of making up for lost time — and the country has lost no time in doing it.

Israel is a young 25 but the origins of its crafts date back to the ancients.

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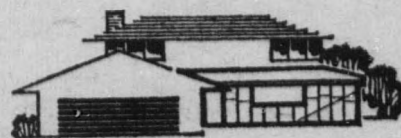
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## What Is An American?

By HAROLD W. RUOPP

AN AMERICAN is one who believes in the right of men and women of whatever creed, class, color or ancestry, to live as human beings with the dignity becoming the children of God.

AN AMERICAN is one who believes in the right to be free; free not only from crushing coercions and dictatorships and regimentation, but free for that way of life where men may think and speak as they choose and worship God as they see fit.

AN AMERICAN is one who believes in the right to vote, the right to work, the right to learn, the right to live, and — what is equally important — in the right to be different; for he knows that if we ever lose the right to be different we lose the right to be free.

AN AMERICAN is one who believes in democracy, not only for himself but for all his fellow-Americans. By democracy he means not simply the rule of the majority but the rights of minorities; and those minorities have rights, not because they are minorities, but because they are human beings.

AN AMERICAN is one who believes in the responsibility of privilege. What he asks for himself, he is willing to grant to others; what he demands from others, he is willing to give himself. His creed is not alone, "Live and let live," but "Live and help live."

AN AMERICAN is one who acts from faith in others, not fear of others; from understanding, not prejudice; from good will, not hatred. To bigotry he gives no sanction; to intolerance no support.

The only question THE TRUE AMERICAN ever asks is not, Are you a Protestant or Catholic, Gentile or Jew, white or colored, but, Are you an American? If you are, then give me your hand, for I am an American too.



# What The Centers Can Do

By RUTH SELIGMAN

They opened a community center in our area recently. My boys are enchanted. At last, a decent playing-field for soccer.

"And with lights so we can play at night," they both shouted. Great excitement. So now the gang can move from my back-yard — inadequate at its best

— and perhaps I'll try my hand at growing gladioli again. Succeeded once and then, with each game, off came one head. Have you ever seen a broken gladiolus? The stem bent over, the color still bright but the flower will never bloom again. I gave up growing them years ago when I realized that the alternative to my boys playing soccer in our backyard would be playing in the street.

NOT THAT I hadn't investigated alternate possibilities. I had. The school had a playing-field but the older boys took over and wouldn't give the younger ones a chance. There was no supervision and so the little ones were out in left field — literally. The park? We have two attractively laid-out parks near-by — with swings and slides and sandboxes and lovely signs saying, "No Ball Playing On The Grass."

Now, with the Center there is a field and an organized schedule of neighborhood teams. I can imagine why there is so much emphasis on athletics at the center. That is the area of greatest interest as far as most boys are concerned. And the Center is interested in attracting not only my sons — but the children from other neighborhoods too, from homes where there is neither a backyard in which to play nor a front one either, where the street offers an array of savory attractions best done without.

I went over to the Center, to talk with the director. I undoubtedly was one of the few mothers who did. Parental interest and involvement in their lives is something many children in Israel don't have. We don't have to go far to see it. A few blocks away there are what the sociologists call the "culturally and economically-deprived" — the large families in crowded rooms. It is not the size of the families nor the smallness or inadequacy of their quarters that is so disturbing: it is the distance between the parents and children.

It is not just a generation gap but a cultural one too. These are parents who, although they have lived in Israel for almost 20 years, are still bewildered by the modern technology, still unable to find their place, still not speaking the language of today. The father, robbed of his authority and dignity, often just sits bewildered — drinking and smoking his days away: the mother, more often than not also the wage-earner, has little time, physical energy or mental capacity to give the necessary attention or interest. These children are not only often physically hungry: they are also starved for love and affection, interest and encouragement.

"THIS," THE director said, "we in the Center can give. Help them to realize their potential as human-beings, show interest and enthusiasm. And through sport we can teach them self-discipline and self-control, educate them in a way their home doesn't."

He is especially interested in the large numbers of teenagers who are not in any framework — vocational or educational — who are easy prey for demonstrators and political agitators, whose existence is often meaningless and fraught with danger

(Continued on Next Page)

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# What The Centers Can Do

(Continued from Preceding Pg.)  
 — for themselves and for the State. "For these 'drop-outs,'" he notes "our center can do a great deal. We can give them a range of activities, help them develop skills and decent work habits so that they can go into the job market and get work — and hold it. We even have plans to help them study for their matriculation examinations — on an external basis."

HE WAS interested in his "cut-off" youth: I, in my children and their friends, the children who come from "good homes" and yet are subject to disturbing pressures, perhaps not as blatant as those found in the poorer neighborhoods but sometimes the more dangerous because they are hidden. These are the dangers of an affluent society, and upbringing, of a world where materialistic values can blur the need for being a decent human being, for giving of one's time and energy to help others.

The director was young and bright — always a delightful combination. He nodded in full agreement as I talked about my children and their friends. "That's basic to our programming. We want to institute an active volunteer program. Get your youngsters out into the community. Helping fix the window of an elderly widow, for instance, may do more than just prevent one elderly soul from freezing to death because no one knew how to mend her pane; it may also serve as a valuable lesson in ethics — that it is better to give than receive. We are," he added, "currently organizing entertainment units to go into the children's ward of the local hospital. It is a two-way project — development of talent and experience in giving."

I WALKED AROUND the Center. It is quite an impressive place. There are hobby rooms for all age groups and all interests: ceramics with a kiln, batik for girls, photography, model-building and even electronics where my son is busy building a radio. A radio? Let us say a small wireless which we hope will work.

My son and his friends are working and playing side-by-side with the boys from the other side of the fence, drawn together by the magic lure of the soccer field and a room where they can fiddle around with tools and instruments. Whether the radio they build really has decent reception or not is not important, whether their team wins or not is similarly immaterial. What is significant is that they are experiencing — naturally, casually, unobtrusively — social integration at its most important level. Freud and Marx both agreed: catch 'em young and you can shape attitudes and form opinions. Too many of our schools are unfortunately unconsciously segregated. They are neighborhood schools and, as such, not integrated in the true social sense of the word. A Center, however, draws from several neighborhoods.

A CENTER, therefore, does more than just get the children off the streets, does more than provide them — and their parents too — with meaningful leisure-time programs, does  
 (Continued on Next Page)

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# Saga Of Enzo Sereni

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By S.U. NAHON

Had the spark of Zionism not burst into flame in the heart of Enzo Sereni, he would have become a professor of philosophy or of literature in some Italian university. His thirst for learning, his original approach, his unlimited capacity for work, his seriousness in research, endowed him with a natural bent for teaching. Add to that his brilliant oratory and a remark-

(Continued on Next Page)

## What The Centers

(Continued from Preceding Pg.) more than supplement the formal educational structure of the community by providing library and study facilities, interest groups and even tutorial assistance — important as all these activities are. It is also a basic step on the road to social cohesion, for narrowing the gap between the different groups in the society. My son is more interested in how well a boy plays soccer or basketball than in the home or background from which he comes. On this common ground they can meet — if they have the facilities, the meeting-place.

There is a new awareness in Israel today of the importance of Community Centers, of the roles they can play, especially in the field of social integration. Our Center is just one in an expanded governmental program which is currently building 42 such centers: 14 are already completed, 10 in operation.

ODD, I mused as I left, in the Western world the Community Center has been an indigenous institution for years now, with roots in the early settlement houses which were established to meet the needs of the immigrants from Europe, the immigrants who needed an escape from their cramped environment, a chance to meet others, a chance to serve and be served. Now, 50 and 60 years later, in our own land we are gradually realizing what our fathers abroad knew before us — that a Center can bring the diverse elements together and be a vital factor in helping in the integration of a community.

There are, of course, Centers and clubs in Israel, have been for a long while — sponsored by municipalities, youth groups and voluntary social organizations; but in most cases the facilities are limited and the activities restricted. In only a few isolated communities have there been Centers worthy of the name. Today, the increasing attention being paid by government to expanding the network of Community Centers is solid recognition that such programs have value for all sectors of society — both for those well-off and those not so well-off.

MY SON doesn't know why government funds are being diverted to building Community Centers. He's just happy to have a place in which to play ball, to tinker with electronics, to play his guitar. The Center, however, is more than just a place to pass time, albeit meaningfully. It is also a firm attempt at grass-roots social integration, filling a fundamental need in the very variegated society that is Israel.

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# Saga Of Enzo Sereni

(Continued from Preceding Pg.)  
able future was open to him in his native city of Rome. But no, he chose Eretz Israel.

The scion of a great Jewish family that had been settled for centuries — millenia perhaps — on the banks of the Tiber; the grandson of a rabbi, the son of a physician of the Royal House and the nephew of the man who had headed the Jewish community in Rome for 40 years, Enzo who was bar mitzvah in the last year of World War I, received but a superficial Jewish education, as was customary in those days. He did not attend a Jewish school, but received a sound general Italian education, and his patriotic feelings and his fierce opposition to fascism turned him into an Italian-Jewish intellectual, fully integrated in the social and cultural life of Italy.

BUT AT THE AGE of 17, he met Dante Lattes, teacher and mentor of Italian Zionism, and Moshe Beilinson, then in Rome, who was to become one of the outstanding leaders of the Labor Movement in Eretz Israel. And so he discovered Zionism.

Having the knack of grasping the essentials of every idea, it did not take him long to realize that the logical conclusion of Zionism is aliyah. So after completing his university studies and his military service as an officer in the Italian army, he made his aliyah to Eretz Israel together with his wife in 1927. He spent a short time at Rehovot as an agricultural laborer, and in 1928 founded and became the living spirit of Kibbutz Givat Brenner.

The following year he proceeded to Italy to secure means for his settlement, and undertook a mission to Germany in the interests of the Hechalutz Movement in 1931-32. He returned to Germany again in 1933-34, after the Nazis rose to power, working for the Hechalutz Movement as well as among various sections of German Jewry, as one of the architects of the Capital Transfer project to Eretz Israel.

IN 1936-37 ENZO SERENI undertook a mission to the United States with a view to awakening the American Jewish youth for aliya, and as Golda Meir testified, was the first to speak there about the Arab problem. In 1940 he went out again to France, Belgium, Holland and Italy, just before the latter country joined the war. He had a keen foreboding of the approaching catastrophe and was convinced of the need of the Yishuv taking part in the war against Hitler and in the rescue of European Jewry.

Later on he undertook missions to Egypt and Iraq, where he was instrumental in founding the Hechalutz and the Jewish Self-Defense movements, and in 1943-44 was active in recruiting volunteers for missions behind the enemy lines. In 1944, at the age of 39 he himself volunteered as a parachutist, saying to Golda Meir: "I sent many of my comrades on these dangerous missions. I cannot possibly remain at home and not follow them." He was captured by the Germans near Florence in May 1944, and was murdered by them at Dachau on November 18 of the same year.

(Continued on Next Page)

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# Saga Of Enzo Sereni

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(Continued from Preceding Pg.)

SERENI'S NAME has been perpetuated in Israel. A kibbutz rising near the place where Weizmann met with General Allenby in 1918 is "Netzer Sereni"; a ship bringing "illegal" immigrants to Eretz Israel also bore his name; the Cultural Center at Givat Brenner is called "Beth Sereni"; while streets in Tel Aviv, Jerusalem and other localities in Israel are named after him. There is a "Sereni" forest at Modi'in in which the first tree was planted by Prime Minister Eshkol on the day he formed his second cabinet. A memorial stone to his memory has also been erected at the military cemetery on Mt. Herzl in Jerusalem, and a group of old comrades and friends of Enzo Sereni brought out a volume of essays in his memory on the 25th anniversary of his death.

Entitled "Sefer Zikaron le Haim Enzo Sereni," the book was published by the Sally Meyer Foundation through the Israel Historical Society. Half of the 760 pages are in Hebrew and half in Italian, with Hebrew summaries of the Italian essays. The volume includes appreciations of Enzo Sereni's personality and work by President Shazar and Prime Minister Golda Meir, and reminiscences of their meetings with Sereni by the late Moshe Sharett and Dante Lattes. The bulk of the volume, however, is devoted to and 13 in Italian).

EDITED BY A committee which included the late Attilio Miano, historian of Italian Jewry, Dr. Daniel Carpi, Professor of modern Jewish history at Tel Aviv University and the writer of these lines, the material covers a space of time ranging from the founding of the Ostia Synagogue in the third century, to the demonstration of solidarity with Israel on May 28, 1967 at the Portico d'Ottavia, where the Jews of Rome have lived uninterruptedly since the days of Augustus. Some of the essays are on literary themes, others are on historical topics, such as The Jews in Ancient Rome; Jews in Latin Historiography in the First Century; Controversies within the Rome Community in the 16th Century; The Expulsion of the Jews from the Church State and the Trials of 1566-69; Baptism among the Jews of Rome from 1500 to 1800; The Siege of the Roman Ghetto in 1793; The Rome Community and the Damascus Affair in 1840; Changes in the Religious Customs of the Jews of Rome in the Years 1847-1859. Some articles deal with more recent topics such as the Anti-Zionist Polemics in 1928; Communal Aspects of Roman Jewry before and after the Enactment of the Racial Laws; The Spiritual and Cultural Life of the Jewish Youth in Rome; etc. etc. The authors include famous scholars both in Italy and in Israel. Two essays are by Enzo Sereni himself.

A thumbing through of the volume, which is richly illustrated and handsomely produced, provides a glimpse of the activities and events of the 2,000-year-old Jewish community. It is a fitting tribute to Enzo Sereni, the scholar and man of culture; the pioneer, the leader of men and the hero.

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# All Kinds Of Tourists

By RUTH SELIGMAN

The beginning of the rainy season in November used to be the end of the tourist season. That was in the days before we were so popular and flights were so fast. Now, like the coats which can be worn in practically any season, so the tourists are around — no matter the weather, no matter the time of year.

Tired as we often get since only the young can burn both ends of the candle and survive unscathed, the visitors add an exciting dimension to our lives. Through them we see Israel, sometimes literally, sometimes figuratively. Through their questions and observations we are forced to look inward, not easy in a country where actions often replace thoughts and improvisations can substitute for plans.

MY VISITORS fall into two categories: there are those who are enchanted with the "Jewishness" of the country, such as the lady who went up to the mounted policeman and asked if she could pat his "Jewish horse" or the man who was collecting empty Coca-Cola bottles because there was Hebrew script on them and there are those who are shocked that there are gourmet restaurants serving shrimp and less fancy establishments serving "white meat" — our euphemism for pork products.

Similarly, there are those who are delighted that in most municipalities cinemas and other places of entertainment are closed on Friday night while others feel the "deadness" of the town and ask why there are plays being shown in Givatim (a small suburb just outside of Tel Aviv) while across the street in Ramat Gan (a larger suburb, also just outside of Tel Aviv) halls and auditoriums are silent. The answer, of course, is simple — all answers are when you know them. Sabbath closings are regulated by municipal, not national ordinance. There is diversity on the local as well as on other levels.

A SURPRISING number of tourists are appalled that cafes are open Friday night, that people are racing like mad to the beaches and ball-parks on Saturday, not via public transportation but in their own cars or in hired taxis — and that so many restaurants are — as one tourist said — "brazenly serving non-kosher food." Yet, most of the guests do themselves drive on the Sabbath and do not observe the dietary laws especially outside their own home. Their concern for life in Israel appears at first glance inconsistent with their own behavior and beliefs. Yet, it demonstrates — consciously or unconsciously — their recognition that the uniqueness of the Jewish people lies in the preservation and continuation of some form of traditional observance, if only in the public sphere. We who live in Israel may not be aware of the role which is being thrust upon us, standard bearers keeping the light of Judaism burning. On the other hand, perhaps we are.

It is also possible that many visitors are unaware how "Jewish" Israel really is, how involved with the traditional past so many of the so-called

(Continued on Next Page)

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(Continued from Preceding Pg.) Israel in recent years, including non-observant are. There have those by a reputable American been a lot of polls taken in firm. Results have been quite

surprising. In a country where many Israelis are loud in their dislike of the fact that all matters of personal status — such as marriage, divorce and burial — are in the hands of the rabbinate, 60 per cent of those questioned **opposed** having civil marriage in Israel.

**SIMILARLY**, IN the same poll, 70 per cent answered "yes" to the question: "Should government offices keep the Sabbath?" Interesting in a country where it is estimated that only about a fifth of the population themselves keep the Sabbath in the strictly orthodox sense.

These findings reveal that the community in Israel has what someone once called a "Jewish soul," an interest in retaining the flavor and uniqueness of its heritage.

Perhaps his Orthodox grandfather wouldn't regard as "kosher" the "sukka," my secular neighbor built this year. Perhaps the fact that the entire country gives up motor travel every Yom Kippur — no matter their degree of belief, no matter their feelings toward observance and ritual — is not exactly a total return to traditional Judaism. It is, however, proof — if only on an unconscious level — that Israel, whatever else we may call it, is essentially a Jewish State whose inhabitants have a strong respect for the tradition and heritage of their fathers.

**THERE IS** — at most levels and among most of the people — a general acceptance and positive attitude to much that is essentially Jewish in character, to the fact that Saturday is the officially-recognized day of rest, to the fact that the public institutions such as the Army and the airlines maintain kosher kitchens and that the religious holidays are also national ones.

These are the feelings we have in common with so many of our visitors, feelings revealed to us by their apparently illogical reactions to life as we live it here. Our visitors — long may they come — are helping us recognize that the gap between the followers of Moses who see Israel as the fulfillment of an ancient God-given promise and, therefore, a land to be built on "halachic" principles, i.e., according to Jewish religious law, and the followers of Herzl who want us to be a nation like all other nations and a people like all other peoples, is not as wide as it appears.

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By YEHUDA FELIKS

(From an address delivered at a reception to mark the appearance of the Second Volume of the Hebrew Agricultural Encyclopaedia. Professor Feliks, a well-known authority on Jewish Agriculture in Ancient Times, holds the chair in Botany at the Universities of Bar-Ilan and Tel-Aviv. He also lectures in Talmud.)

It is part of human nature to pry into one's origins and distant past. This is particularly true of the peasant class, which, deeply rooted as it is in the land, is constantly in search of its spring and foundations. Deputy Premier Allon in the course of his remarks said that Jewish agriculture nowadays is among the most advanced in the world, both culturally and technically. I would take the liberty of saying that as far as agriculture is concerned, our ancestors in this country were undoubtedly the most advanced in the whole world. I make this statement on the basis of objective research which I undertook in this sphere. In a few short sentences I shall try to bring to your notice some of the conclusions that I arrived at.

I don't know whether many Gentiles, enemies of the Jewish people, would nowadays deign to state that our agriculture is the best and most advanced in the world, but some 2,000 years ago there was one famous Gentile by the name of Pliny, (who, incidentally, took part together with Titus in the destruction of the temple), who wrote that the land of Judea distinguished itself more than any other country by the crops that its peasantry produced. In Italy, he said, they were producing a crop which was no more than twenty times the volume of the seed put into the ground; but in Judea they were reaping crops one hundredfold the quantity of seed sown. This shows that the hundredfold crop reaped by our Patriarch Isaac, about which we read in Scripture, is not just a figment of the imagination or mere exaggeration.

IN OTHER works of research that I have undertaken I have been able to prove that we then obtained crops that only a few short years ago would have been regarded as incredible. When some time ago the Faculty of

Agriculture conducted a of an average yield of 1,400 seminar for lecturers in the kilogrammes of wheat per acre field, and I happened to speak (Continued on Next Page)

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## Israeli Agriculture

(Continued from Preceding Pg.)  
that we were able to produce. I could see a broad smile of derision on the faces of my colleagues present: they deemed the figure wildly exaggerated. Nowadays, when that figure is mentioned there is again a smile on the faces of the audience, because it has been long surpassed.

There was not a single country in the world that had produced a peasantry of such high cultural level as we had in the ancient past. The peasants then were generally on the lowest rung of the social-economic ladder of the population, whereas in this country the rural population had produced its prophets, its warriors, its philosophers and teachers. The agricultural stock in this country was the only one in the world that was so deeply steeped in culture and civilization.

WE ARE OFTEN wont to ask ourselves wherein lies the strength of this Jewish people of ours. As an observant Jew, I should naturally answer: it lies in our Torah. But no, I can say something else. Undoubtedly the strength of the Jewish people lies in the Torah that regulates its life, but it must also be traced in the fact that the Jewish people in ages past was among the best fed in the world. This tiny country of ours sustained a population of over two million peasants.

Some time ago I happened to be shown the skulls and skeletons that our archaeologists unearthed in the fortress of Massada — the last Jewish stronghold in this country. I was sitting beside the late Professor Harmel, the famous dentist, who made a special study of skulls, and he remarked, "I have never in my life seen skulls and teeth like these..." Those Jews were heroic soldiers not only in spirit but also in physique. They were the produce of this soil of ours which only some years ago was generally regarded as barren, rocky terrain.

ALL OF YOU undoubtedly recall the statements made by the various Commissions of Enquiry sent out to this country in Mandatory days. What a pity we were not in a position then to place before the British Mandatory Authorities, in more tangible form, some of the facts that have recently come to light from the Judean Desert Scrolls and other startling discoveries.

Know-how, agro-technics, the science of plant introduction and resourcefulness — all these singled out the Jewish peasant from among his counterparts in other parts of the world. It was due to this that we were able to derive such an honorable livelihood from the soil of this country.

ON THE SABBATHS and on the New Moons the peasants of this country were in the habit of spending time in devotion and study. The peasant was a man of culture. At one time in history the Jews were known as "Luft-menschen," but whoever makes a thorough study of our roots and our past knows that our present-day successes in agriculture have their roots in a glorious past, no less the resplendent than our cultural and spiritual traditions.

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# The Messiah Is Coming

How would you react if you received a letter requesting that you clean your home and put out a flag outside of your home and make your home look festive in honor of the imminent coming of the Messiah?

The inhabitants of the northern section of Tel Aviv did receive exactly such a request by mail. They were urged in the letter to make their neighborhood worthy of the great event. When the Messiah comes, let not northern Tel Aviv be found wanting in its preparations! Let the inhabitants of northern Tel Aviv tell the world by their actions that they know how to properly honor the Messiah!

**AN INVESTIGATION** revealed that these letters were sent out by a man who was known in the community as somewhat unbalanced; a man who walked about the city and constantly announced that the time is drawing nigh when the Messiah will arrive.

I know full well that the Messiah has not arrived in Tel Aviv as yet, nor has he come anywhere else in the world. I know equally well that the inhabitants of Tel Aviv did not heed the call of the letter. I am certain that their homes remain exactly as they were prior to the call issued by this man and that no flags are being displayed in preparation for the imminent arrival of the Messiah.

**I MUST CONFESS**, however, that I have a secret admiration for such a "mishuginer." It is nice to have crazy people about who still have high hopes and look forward to better times. We should have more people dreaming of the coming of the Messiah. It is good to know that somewhere in Tel Aviv there walks in the streets a man who is crazy enough to yearn for the coming of the Messiah.

The depressing aspect of this incident is that the letter was received with universal cynicism and derision. People just laughed. What an unheard of idea! Really, is this crazy nut serious?

**ONE IS REMINDED** of the congregation that came to the church to pray for rain. The preacher looked them over and commented: "If you have so much faith in prayer, where are your umbrellas?"

No, if I were a resident of northern Tel Aviv, I wouldn't have decorated my home and hung out the flag. I am afraid that like most of us, I, too, am a man of little faith and much too practical and too realistic to believe in such a call. But isn't it a pity that we have lost our faith? Isn't it a pity that our hearts aren't even stirred by the possibility of fulfillment of an ideal which we profess?

**I AM JUST THINKING** that if all people in the world made preparations for the coming

of the Messiah and hung the were to happen, the Messiah flags to welcome him and were might just possibly, possibly ready spiritually and come. — Rabbi Israel Mow-emotionally to receive him — showitz, Hillcrest Jewish Center, I am just thinking that if this Flushing, N.Y.

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### No, Not An American Resort

No, this is not a famous American resort, but a part of Israel steeped in Biblical tradition. It is Ein Gedi on the shores of the Dead Sea, first mentioned in the Bible as the place where David hid from the wrath of Saul and also as famous for the spices grown there. The waterfall and the heavy verdure are more accessible now that the adjoining Kibbutz has erected a guest house which has become one of the most popular in the Jewish State.

### Drama Workshop Feb. 12 At Center

Mrs. Charlotte Kaufman will again instruct the Drama Workshop at the Jewish Community Center, 6701 Hoover Road for 12 sessions, starting Monday, Feb. 12 at 7:30 p.m. Advanced paid registration is necessary. The fee for members is \$15.00 and \$20.00 for others.

The series, for teens and adults, is geared toward Theatre-in-the-Wood's summer productions and development of dramatic skills. Improvisations, pantomime, techniques, acting, and scene showings will be emphasized.

For further information call 251-9467.

### Women's ORT Plans Musical On Yiddish

Marilyn J. Sachs, on behalf of ORT will present an original musical entitled "The Subject is Yiddish." The show written by Marilyn, will be presented May 20 at Beth-El Zedeck Temple. The play revolves around Yiddish humor and tradition. The setting is in Israel since that is where the heart of the Jewish people lies.

The board of ORT has unanimously agreed to give half the proceeds from the show to the Jewish Community Center's new facilities fund. Tickets will be available soon.

### Social Side

(Continued from Page 4)

Congratulations to Mr. and Mrs. Stanley Levy on the celebration of their 25th wedding anniversary! We wish you many more happy anniversaries!

Good luck to Phyllis and Jerry Green who have recently moved into a new home in Pickwick Commons!

**EVENTS COMING UP SOON**  
The fabulous Angel Ball, social highlight of the season for National Council of Jewish Women will be held Saturday evening, February 17 at the new Convention Center. There will be dinner and dancing and a gala evening for all those attending this year's ball. Joan Wurzman is this year's ball chairman and Joyce Sacks is vice chairman. With Joan and Joyce at the helm of this year's ball, you can bet it will be an exciting evening!

This weekend on Saturday evening is the B'nai Torah Art Auction starting at 8:00 p.m. to view the pictures and the actual bidding to begin at 9:00 p.m. Over 150 works of art will be on display. We hope to see you there!

Sunday afternoon, February 11 is the date set for B and P Hadassah's Donor Luncheon. The luncheon will be held at Hansel and Gretel Restaurant at 12:30 p.m. Mrs. Samuel Goldstein is Donor Chairman and her able assistant is Miss Nancy Lichtenberg. The Donors may give \$15. or more and the price for guests through affiliated groups of Hadassah is \$4.50. Members and friends are urged to participate in this enjoyable afternoon.

That's all the news for this week! Keep calling and writing! See you next week!

### "Bye, Bye Braverman" Next In Film Series

"Bye, Bye Braverman" will be the Jewish Community Center's Film Series next presentation on Tuesday, Feb. 13 at 8 p.m. at 6701 Hoover Road. Tickets will be available at the door at \$1 for members and \$1.50 for others. "Bye, Bye Braverman" is a truly hilarious bit of surgery by Sidney Lumet on New York's Jewish intellectual establishment.

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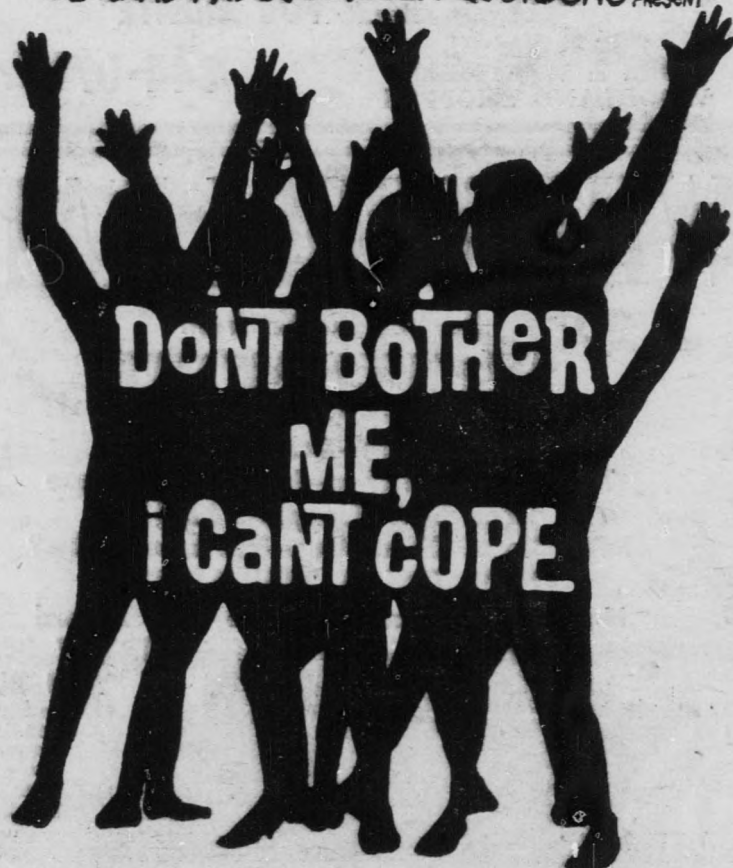
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## Al Katz Succumbs; Community Leader

A Jewish leader of the community of 20 years ago died last Thursday when Al Katz, who had been ill for many years, passed away at the age of 65. Services were held Friday with burial in Beth El Cemetery North.

His activities included holding office and serving on the boards of the Jewish Welfare Federation, the B'nai B'rith, the Jewish National Fund, the Zionist Organization of America, the Jewish Educational Association, and Beth El Congregation. He was active in the Israel Bond Organization from its inception. In the trying days before Israel was established as a state, his leadership role was required in providing the necessary equipment for Israel's defense.

He was president of the Katz Bag Co.

Survivors include his wife, Alice; three daughters, Mrs.

Ann Woloshin and Mrs. Patsy Stewart of this city and Mrs. Janet Sulberg, of Des Plaines, Ill.; two brothers, Morris and Isadore; two sisters, Mrs. David Tavel and Mrs. Morris Himelstein, of Marion, and eight grandchildren.

### Mrs. Karolin Lampel Dies; Service Held

Mrs. Karolin Lampel, 7001 Hoover Road, died Feb. 2 at St. Vincent Hospital. She was a native of Hungary.

Funeral services were held Feb. 4 at the Aaron-Reuben Nelson Meridian Hills Mortuary. Burial was in IHC Cemetery South.

Surviving is a son, Joseph Lampel.

### Births Announced

Mr. and Mrs. Mitchell Steinberg, 3316 Watergate Road, announce the birth of their second child, a son, David on Jan. 29. They are also the parents of a son Jeff, who is two years old.

Maternal grandparents are Mr. and Mrs. Lyle Saitz of Northfield, New Jersey.

Paternal grandmother is Mrs. Rose Steinberg of Philadelphia, Penn.

Great grandmother is Mrs. Fanny Levin of Ventron, New Jersey.

Mr. and Mrs. Donald Silver, 2105 Shelburne, announce the birth of their first child, a daughter, Amy Jill, on Jan. 16, 1973.

Maternal grandmother is Mrs. Charlotte Novitsky of Fort Wayne, Indiana.

Paternal grandparents are Mr. and Mrs. Sol Silver of Evansville, Indiana.

### Sisterhood—Men's Shabbat Planned

A variation in the Shabbat Eve programming of Beth El Zedeck will take place on Friday, February 16, in conjunction with celebrating Sisterhood—Men's Club Sabbath. There is nothing in the synagogue worship that can replace the Shabbat experience of the family Sabbath Dinner.

This will be a real Shabbat experience with candles, Kiddush, challah, traditional foods, zemirot and family fellowship. Our Worship Service will begin at 7 p.m. in the Sanctuary and will be followed by dinner in the Auditorium.

### Sisterhood To Mark Jewish-Music Month

The Sisterhood of B'nai Torah extends an invitation to the community to be their guests on Wednesday, Feb. 14, at 8 p.m. in the Frankovitz Auditorium of B'nai Torah, 6510 Hoover Road, to celebrate Jewish Music Month and Israel's 25th anniversary.

Cantor Edwin Epstein who will conduct the Sisterhood Choral Group accompanied by Mrs. Karen Dickens at the piano and narrated by Mrs. Terry Schildkraut. Renditions from the "Song of Songs" plus some original musical composed by Mrs. Ruth Fruchter will be presented. In addition Israel and Rhoda Israelov will present a musical "Tour of Israel." Members of the Choral Group who will participate are: Mesdames Judy Epstein, Alice Fischel, Anna Ruth Hasten, Evelyn Heisler, Esther Kaufman, Miriam Satinsky, Sandy Zeckel, Frances E. Bunes, Fay Dorfman, Libby Fogle, Dorothy Friedman, Clara Goldstein, Ruth Rosenstein, Sylvia Weiss, and Rosa Zeckel.

There is no charge for this evening of musical enjoyment. This dedication to Jewish Music is part of the cultural program of B'nai Torah.

### Mrs. Budnick Weds William Goldstein



Mrs. William Goldstein

Mrs. Beverly B. Budnick, 1123 Canterbury Square South and William Goldstein, 6004 Oakland were united in marriage at Congregation Beth-El Zedeck on Sunday, Feb. 4, 1973.

Members of the immediate families were present with Myron H. Budnick, son of Mrs. Budnick escorting his mother down the aisle and Richard Goldstein serving as his father's best man.

Out-of-town guests attending the wedding were Mr. and Mrs. Harry Budnick of Miami Beach, Florida, Mrs. Rose B. Goodman and children Cheryl and Eric of San Francisco, Calif. and Mrs. Carol Jackson of Santa Barbara, California.

Following a wedding trip to Antiqua the Goldsteins will reside in Indianapolis.

### Party Cancelled

The Valentine Party of the celled and will be rescheduled Rayus Club, originally scheduled for Feb. 13, has been cancelled.

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### Mrs. Anna Caplin Dies In Hospital

Funeral services for Mrs. Anna Caplin, 4450 Indianaola, were held Feb. 5 at the Aaron-Reuben-Nelson Meridian Hills Mortuary. Burial was in Beth El Cemetery South.

Mrs. Caplin, 75 years old, died Feb. 3 in Winona Memorial Hospital. She was a native of Russia and had lived in Indianapolis for many years.

Surviving is a daughter, Mrs. Ellen B. Kaufman.

### Bouquet of Week

(Continued from First Page) faculty member of Marian College, teaching in Jewish theology and history.

In 1969, he was selected among one hundred rabbis throughout the United States on a special mission to Israel.

Rabbi Saltzman and his wife, Esther are the parents of three children, Debra, Joshua and Oren.

It is with our warmest wishes that we send this week's bouquet to Rabbi Murray Saltzman.

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